JĪVANMUKTIVIVEKA

(LIBERATION IN LIFE)

OF

VIDYĀRAṆYA

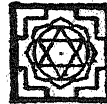
EDITED WITH

English Translation by

PANDIT S. SUBRAHMANYA SASTRI

AND

T. R. SRINIVASA AYYANGAR



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श्रीमद्विद्यारण्यमुनिविरचितः

जीवन्मुक्तिविवेकः

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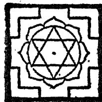
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PREFACE

THE *Jīvanmuktiviveka* of Śrī Vidyāraṇya was edited with an English translation by Pandit S. Subrahmanya Sastri and T. R. Srinivasa Ayyangar and published by the Theosophical Publishing House in 1935 as a commemoration volume on the occasion of the Diamond Jubilee of the Theosophical Society. In response to the persistent request of an increasing number of interested readers and in view of the perennial worth of the *Jīvanmuktiviveka* as the bearer of the message of Perfection in life, we are bringing out a revised edition of this work.

The translation has been revised so that the English terms used are more in tune with the original text.

DR. A. G. KRISHNA WARRIER

FOREWORD

WHEN the Founders of the Theosophical Society came to India fifty-six years ago, they had occasion specially to note the value of the *Jīvanmuktiviveka* of Śrī Vidyāraṇya to the modern world, and this was, indeed, one of the books which they selected for translation for the benefit alike of the East and the West. The English rendering of the work by Prof. Manilal Dvivedi was published in 1897 by the Theosophical Publication Fund. Now that the Theosophical Society is celebrating its Diamond Jubilee this year, the publication as a Commemoration Volume of the text of the *Jīvanmuktiviveka* with a practically new English translation by the Theosophical Publishing House seems very appropriate; and the work carries to the world in its present crisis a message of hope, conducive to clarity of vision in life.

Bhagavān Buddha laid special stress on *samyag-dṛṣṭi*, which means Right Understanding, and popularized, with a fervour all his own, his teachings on *anātma-lakṣaṇa*, or indications of the NON-SELF, which more or less formed the basis of his morality with its strong appeal to the imagination of the masses, who could not comprehend his high metaphysical teachings on the *nidāna-s* and *nirvāṇa*. Śrī Śaṃkarācārya, the celebrated exponent of the non-dualist school of the

Vedānta philosophy, who came after him, proclaimed the reality of the Ātman (Self) as a complement to the Buddha's teachings and confirmed the unreality of *everything else.*

Nowadays, when in every branch of science progress is made, new ideals have come to sway the minds of thinkers, new standards of value have been adopted, new lines of approach devised, new hypotheses promulgated with courage and insight, nay, new visions have been raised and new dreams dreamt.

Signs are not wanting that the great thinkers the world over have taken the initiative in right earnest and are within an ace of pointing to a satisfactory solution of the problem of 'Life here and hereafter'.

J. Krishnamurti has already blazoned forth a message of liberation to everyone, in this very life, if one could but set before oneself the purpose of life and work for its fulfilment one-pointedly. This is really a synthesis of the teachings of the Buddha and Śaṃkara based on the positive affirmation of ' Let understanding be the Law', and ' Life the Goal '.

The work of editing the Sanskrit text and revising the English rendering was undertaken by me at the request of the Theosophical Publishing House, Adyar. The Sanskrit text has been carefully edited and the English translation thoroughly revised. Feeling that I could better attain the end in view, I had to requisition the aid of my life-long friend, Sri T.R. Srinivasa Ayyangar, Retired Headmaster, Kalyanasundaram High School, Tanjavur, who had collaborated with

me many a time in similar work. To add to the usefulness of the Sanskrit text, as far as possible, references to the scriptural or other authority, mentioning the chapter and verse, have been given within brackets at the end of the quotations with which the work is replete. Mr. R. Krishnasvami Sastri, Joint Sub-Registrar of Tanjavur, a scholar well-versed in Vedic and Śāstraic lore, rendered considerable help in locating the Sanskrit quotations and reading through the Sanskrit MS. prepared for the press. The large number of quotations from the *Yogavāsiṣṭha* have been carefully edited on the basis of the readings of the *Laghuyogavāsiṣṭha*. Dr. Besant's inimitable rendering of the *Bhagavadgītā* has been adopted almost *verbatim* for the rendering of quotations from that book.

PANDIT S. SUBRAHMANYA SASTRI

ABBREVIATIONS

अ. ना. उ; अमृतना. उ.	अमृतनादोपनिषत्
अमृतबि. उ.	अमृतबिन्दूपनिषत्
आप. ध. सू.	आपस्तम्बधर्मसूत्रम्
ईश. उ.	ईशावास्योपनिषत्
उप.	उपदेशसाहस्री
कठ. उ.	कठोपनिषत्
कै. उ.	कैवल्योपनिषत्
छा. उ.	छान्दोग्योपनिषत्
तै. उ.	तैत्तिरीयोपनिषत्
तै. ब्रा.	तैत्तिरीयब्राह्मणम्
नारा. उ.	नारायणोपनिषत्
नै.	नैष्कर्म्यसिद्धिः
प. उ.	पराशरोपपुराणम्
पञ्च.	पञ्चदशीप्रकरणम्
परम. उ.	परमहंसोपनिषत्
पु. सू.	पुरुषसूक्तम्
बृ. उ.	बृहदारण्यकोपनिषत्
बृ. वा.	,, भाष्यवार्त्तिकम्
बृह. स्मृ.	बृहस्पतिस्मृतिः
ब्र. उ.	ब्रह्मोपनिषत्
ब्र. सू. भा.	ब्रह्मसूत्रभाष्यम्
भ. गी.	भगवद्गीता
भाग.	भागवतम्
मनु.	मनुस्मृतिः
म. भा. आदि.	महाभारतम् आदिपर्व
,, आनु.	,, आनुशासनिकपर्व
,, शा.	,, शान्तिपर्व
मा. उ.	माण्डूक्योपनिषत् (कारिका)
मु. उ., मुण्ड. उ.	मुण्डकोपनिषत्
मै.	मैत्रायणीयोपनिषत्
याज्ञ. उ.	याज्ञवल्क्योपनिषत्
यो. वा.	योगवासिष्ठम्
यो. सू. भा.	योगसूत्रभाष्यम्
रामा.	रामायणम्

ल. वा.	लघुयोगवासिष्ठम्
वि. पु.	विष्णुपुराणम्
श्वे. उ.	श्वेताश्वतरोपनिषत्
सू.सं.	सूतसंहिता
Ādiparvan.	Mahā Bhārata, Ādi Parvan
Amṛtabindūp.	Amṛtabindūpaniṣad
A. Nā.	Amṛta Nādopaniṣad
Ānu. Parvan.	Mahā Bhārata, Ānuśāsanika Parvan
Āruṇ. Up.	Āruṇyupaniṣad
BG.	Bhagavadgītā
Bṛ; Bṛ. Up.	Bṛhadāraṇyakopaniṣad
Bṛ. Smṛ.	Bṛhaspati Smṛti
Chān.; Ch. Up.	Chāndogyopaniṣad
Īśa.	Īśāvāsyopaniṣad
Jābā. Up.	Jābālopaniṣad
Kai.; Kai. Up.	Kaivalyopaniṣad
Kaṭha; Kaṭha. Up.	Kaṭhopaniṣad
Laghu; Lagh. Yo. Vā.	Laghu-Yogavāsiṣṭha
Mai.	Maitrāyaṇyupaniṣad
Manu.	Manu Smṛti
Mukti. Up.	Muktikopaniṣad
Muṇ; Muṇ. Up.	Muṇḍakopaniṣad
Nai.; Naiṣ.	Naiṣkarmya Siddhi
Nāra. Up.; Nārad. Up.	Nāradaparivrājakopaniṣad
Pañca.	Pañcadaśīprakaraṇam
Parama. Up.	Paramahaṃsopaniṣad
Pu. Sū; Tai. Āra.	Puruṣa Sūkta; Taittirīyāraṇyaka
Rāmā.	Rāmāyaṇa
Śā. Parvan	Mahā Bhārata, Śāntiparvan
Sū. Sam.; Sūta Saṃ.	Sūtasaṃhitā
Śve.	Śvetāśvataropaniṣad
Tai.; Tai. Up.	Taittirīyopaniṣad
Tai. Br.	Taittirīyabrāhmaṇa
Upa.; Up. Sā	Upadeśasāhasrī
Vā.	Bṛhadāraṇyakopaniṣadbhāṣyavārttika
Yājña. Up.	Yājñavalkyopaniṣad

INTRODUCTION

THE *Jīvanmuktiviveka* or 'The Path to Liberation in life' is a well-known book, unique in the favour it finds with the *saṃnyāsin-s* of India, and a compilation from several scriptural works by the great scholar Vidyāraṇya. He is known to have written on almost every important branch of literature, in his time, with such grasp and finish as would surprise the most accurate writer of the present day. He lived in the fourteenth century. He was the Prime Minister of the King of Vijayanagara—Bukka Rāya—to whom he dedicated his best work, the *Vedabhāṣya*—the elaborate scholia on the Veda. Sāyaṇa, the minister, became, in after life, Vidyāraṇya, the *saṃnyāsin*. He apparently compiled this work after he renounced all concern with the world. His life, spent in the midst of varied activity at the court of Bukka Rāya, had its culmination in the quiet bliss of supreme spiritual exaltation. Vidyāraṇya is indeed an illustrious example of the true *brāhmaṇa* and his very life nobly illustrates the truth of his teaching. Verily it may be said of him that he found 'Liberation in life', and 'The Path' he points out to us in this work is, no doubt, the surest road to eternal peace and happiness, while yet we live in the world.

Though in the body of the work will be found some of the richest gems of purest ray serene gathered from

several authentic works on which the ancient Hindu philosophy and culture is based, they would be simply lifeless without the living *nexus* supplied by the sage, Vidyāraṇya. The author, himself a *saṃnyāsin*, begins and ends his book with the technical inquiry—whether renunciation (*saṃnyāsa*) is the *sine qua non* of liberation or not—and answers it. The path to liberation, according to Vidyāraṇya, is indicated in one word—renunciation. Though this word has received a number of different shades of meaning from several writers, old and new, Vidyāraṇya would not understand it in any but the formal orthodox sense in which the Ṛṣi-s of yore (Hindu seers) principally employed it. Have no concern, bodily or mental, direct or indirect, with the world, live in entire isolation, so to speak, and wear the orthodox insignia of the order—this is *saṃnyāsa*, according to Vidyāraṇya. He divides renunciation into two kinds. The one he calls the renunciation of the seeker, the other, the renunciation of the knower. The first is, in fact, a preliminary stage to the second. One may apply oneself to the study, reflection, and assimilation of the Vedānta, with or without the first kind of renunciation. But with the dawning of the Light, renunciation of the second kind must surely follow. The first, if at all it comes about, must be sought after in the orthodox fashion; the second is bound by no 'injunction or prohibition'.

This, in short, is the substance of his argument. The cosmopolitan nature of his inquiry may best be judged from a side-issue he raises at the beginning, as to

the eligibility of women for the formal kind of renunciation. He decides in favour of the fair sex, supporting his argument by examples from ancient scriptures. The question, however, remains: how a life of entire isolation and indifference can ever be identified with liberation; can ever, in fact, be the end and object of existence? Would it not be more adequate, in this age of humanitarian ideals, to say with Lord Kṛṣṇa, 'Sages have known as renunciation the renouncing of works with desire?' Apparently Vidyāraṇya does not understand renunciation as signifying pure indifference or isolation. He does, no doubt, imply 'renouncing of desire-impelled actions', but he would have none of 'action' or even the sense of duty, which 'action', though it be without desire, implies, to remain after renunciation or liberation to which renunciation leads. If the liberated one is ever oppressed with any the least sense of duty, 'he is just so many removes away from Gnosis'. 'Injunctions or prohibitions' exist not for him; he is relieved of all obligations, temporal or scriptural. He himself is all Good, all Bliss, all Purity, all Holiness; his very being, his very breath, is the efflorescence of everything good and great. His sphere of doing good is so far widened as to put him in possession of a power, which accomplishes its results without the correlation of means and ends, by which mankind is known to work. He, in fact, is a magnet, so to speak, of all that is best and sublime; he, who feels the force of his attraction, is charged with as much of his power as he can imbibe. He is, not unoften, likened to the sun who, though he illumines all

spots equally, is reflected more clearly and even intensely in a mirror than in a piece of ground. He is the Ātman, the Brahman, the Soul and Substance, of the universe.

While speaking of renunciation and liberation, we may conveniently take occasion to correct an error to which some of the best informed minds are often prone. Since the spiritual re-awakening of the last six decades which synchronizes with the founding of the Theosophical Society, application to ancient scriptures has been known in many instances to create very perverted notions of true liberation and renunciation. Minds saturated with materialistic learning fail to appreciate the work of everything not put to them in terms of chemical combinations and mechanical foot-pounds. The idea of power, a power beyond the ken of ordinary chemistry or mechanics, comes almost imperceptibly to be associated with spiritual exaltation; and 'hankering after (occult) powers' is, in ninety-nine cases out of a hundred, the true reason for a man to sit at the feet of some holy saint or join some society for the promotion of spiritual good. That such applicants often come to grief goes without saying. Vidyāraṇya does not deny the possibility of 'powers' such as these, but he expressly dismisses them as mere curiosities, in which the liberated take no interest. They have lost all *interest* in everything, and *absence of interest* is the true renunciation which leads to liberation. The good that is in liberation is not through or in virtue of any powers whatever. Nor is possession of powers a sign of that condition. Whatever is known as the highest and best in holiness,

purity, charity, sacrifice and morals is fully implied in the sense of liberation. 'The acquisition of powers,' says Vidyāraṇya, 'helps not a jot towards nearing the highest condition of beatitude.' The liberated one is the flower of humanity, whose fragrance is wafted on by every breeze that blows. The exhilarating but soothing power of its invisible essence imperceptibly mollifies many a heart-burning and much weariness of the flesh. Power, such as we understand it, is entirely out of the question. The liberated person works without the correlation of means and ends; he works, as it were, with the very breath of Nature, in the rain that nourishes, in the sun that scorches, in the storm that annihilates. He is the All. Power and desire for power have to be entirely renounced before even a glimpse of the spiritual exaltation called liberation can dawn upon one's intelligence.

Liberation means freedom—freedom, neither bodily nor mental, but the true freedom of the Spirit, the Spirit that is the All. That this freedom might not be understood in the sense of that abuse of freedom, which often passes for freedom, is clear; for, Vidyāraṇya has, in the fifth chapter of his book, laid particular stress upon asceticism as the most essential requisite of a true Paramahaṃsa (the liberated). That this asceticism does not consist in physical exercises or formal observances he has definitely shown several times in the body of the work.

Vidyāraṇya variously explains the view of liberation and renunciation here set forth, in his characteristically

lucid, analytic manner. He touches upon several minor points of importance as ways and means to the realization of this noble object. A brief analysis of his treatise will help us to understand these things much better.

The first chapter opens with a discussion on the nature of renunciation, and the two divisions we have already touched upon are described and justified by scriptural texts and ancient examples. Then is explained the nature of *jīvanmukti*, liberation in life. It is described as freedom from bondage. 'Human bondage consists in those functions of the mind which are characterized by feelings of pleasure and pain, concomitant with action and enjoyment.' It is not necessary that 'action' should entirely be suspended. The impressions (*vāsanā-s*), which 'action and enjoyment' create and leave behind as fruitful sources of future 'action', should be neutralized in their effect. The question whether the accomplishment of such freedom is within human possibility leads the author into a discussion of the nature of necessity and free-will. He decides in favour of the latter and points the way to this freedom, in the light of a dialogue between Rāma and Vasiṣṭha that bears him out. The discourse on the nature of *jīvanmukti* closes with the following:

'For him, though ever moving about in the world of experience, the whole of it exists not—all-pervading ether-like consciousness alone subsists. Such a one is called *jīvanmukta*.'

Discussion as to the nature of *jīvanmukti* leads to a description of the nature of *videhamukti*, liberation

after death. The chapter ends with illustrative quotations from several scriptural texts to bear out the author in his arguments on the nature of these two kinds of liberation.

The second chapter deals with the means to acquire the condition of *jīvanmukti*. These are three in number: Gnosis, obliteration of latent desire (*vāsanā*) and dissolution of the mind. The whole question of liberation is easily solved, if we once acquire a true perspective of the nature of *vāsanā* and clearly understand the means to destroy it. This chapter gives a masterly exposition of this most important question in a thoroughly practical manner, and the earnest student is sure to find here what he may elsewhere seek in vain. The aim and object of all methods of spiritual exaltation is the life of the higher Self, which is the ideal they invariably point to. Purification and magnanimity of the heart are inculcated as the most important practical steps towards its realization. How this could be done is thus set forth: ' The mind, severed from all connection with sensual objects and prevented from functioning outwards, awakes into the light of the heart and finds the highest condition'. 'Latent desire' denies this light, often quenches it or stifles it, due to an impulse of extreme narrowness. Conquer this latent desire and *jīvanmukti* is within easy reach. Act without being mastered by the action and find this place of peace beyond the pale of the disturbing influence of mind and desire. Latent desire is described in all its various bearings; as also methods as to how one desire may be set to destroy

another and thus pave the way for the light of the Self ultimately to dissolve even the last remnant of desire. The whole of this subject is best read with sufficient clearness in the original. Worldly life, learning, the world, all are set down as due to *vāsanā* and as things one should try to extricate oneself from; thus, 'giving up all attachment from within', one should acquire that 'limitless expansion of the heart', which is the royal road to *jīvanmukti*. The minor question—'whether 'intercourse' of any kind is possible after *vāsanā*, the active cause of all intercourse, has been suspended'—is very clearly discussed in this connection and the chapter closes with a brief analysis of the characteristic marks of great souls who have been remarkable *jīvanmukta-s* known to ancient history.

The other path to liberation is the dissolution of the mind. The third chapter fully deals with this subject. The mind is made up of latent desires of various kinds. These two, mind and desires, act and react upon each other and obliteration of *vāsanā* is never confirmed without the dissolution of the mind. The two methods of dissolving the mind, the physical and the mental, are then described, preference being given to the latter. Several modes are very clearly and fully pointed out for the prevention of all mental activity. Then are discussed the obstacles in the way of ecstatic trance, the true condition of the liberated in life.

All this, however, need not create the impression that liberation is a condition of mindlessness, akin to

that of material objects. For, the word 'mind' is here used in a sense different from the one attached to it in the text. The mind is only that function of inner activity which correlates the doer with the thing done, through the sense of egoism, and creates the illusion of *meum* and *tuum* which makes up the world. This sense of separateness being merged in the vastness of that inconceivable whole, which has no parts whatever, the mind is said to be dissolved for ever and the condition of sublime Bliss realized for all eternity.

The fourth chapter aptly opens with the question of what is the aim or use of *jīvanmukti*. It is fivefold: (1) the preservation of Gnosis, (2) the practice of penance, (3) universal Love, (4) destruction of pain and misery, (5) experience of supreme Bliss. These are severally described and discussed in the chapter.

The fifth chapter concludes the original inquiry into the nature of renunciation, the true path. The renunciation described in this chapter is, however, the renunciation of the Enlightened. Renunciation, which is a necessary condition preceding the realization of *jīvanmukti*, ripens into that true renunciation which is known as the condition of the Paramahaṃsa. *Parama* means great and *haṃsa*, as interpreted by Śrī Śaṃkara, means the destroyer of all *avidyā*, and hence *haṃsa* is the *ātman*, the Self. Whence Parmahaṃsa is the great Self, the great Being, the Being that is the All. The chapter closes with a description of the condition of such a Being, thus concluding the inquiry about the path to liberation in life.

Such sober study on the nature of liberation and the means to realize it, is indeed, refreshing in these days of quack prescriptions of all kinds for the acquisition of spiritual Bliss. Living the higher life of universal peace and love is a notion not within the grasp of any prescription, such as superficial regulation of breath or acquiring any skill in the working of mesmeric or spirit-phenomena. The higher life is all the work of internal thinking with a view to purifying the mind and melting it away in the great Self. The use of the word 'self' suggests a difficulty, which appears, in certain quarters, to have created a misunderstanding as to the nature of liberation propounded by the Advaita school of philosophy. It is no exaltation of individual selfishness, that is aimed at in this philosophy; the self, in the sense of an individual, is rather the thing principally aimed at for entire suppression and dissolution. The Self that is the living centre or source of consciousness in all individuals is the same throughout, in its transcendent character and what is inculcated as worth striving after is that Life which, realizing this universal nature of the Self, rests in peace and love which are, or ought to be, its characteristics.

।। श्रीः ।।

श्रीमद्विद्यारण्यमुनिविरचितः

जीवन्मुक्तिविवेकः

प्रमाणप्रकरणम्

यस्य निःश्वसितं वेदा यो वेदेभ्योऽखिलं जगत् ।
निर्ममे तमहं वन्दे विद्यातीर्थमहेश्वरम् ।। १ ।।
वक्ष्ये विविदिषान्यासं विद्वन्न्यासं च भेदतः ।
हेतू विदेहमुक्तेश्च जीवन्मुक्तेश्च तौ क्रमात् ।। २ ।।
संन्यासहेतुर्वैराग्यं यदहर्विरजेत् तदा ।
प्रव्रजेदिति वेदोक्तेस्तद्भेदस्तु पुराणगः ।। ३ ।।
विरक्तिर्द्विविधा प्रोक्ता तीव्रा तीव्रतरेति च ।
सत्यामेव तु तीव्रायां न्यस्येद् योगी कुटीचके ।। ४ ।।
शक्तो बहूदके तीव्रतरायां हंससंज्ञिते ।
मुमुक्षुः परमे हंसे साक्षाद् विज्ञानसाधने ।। ५ ।।
पुत्रदारधनादीनां नाशे तात्कालिकी मतिः ।
धिक् संसारमितीदृक् स्याद् विरक्तेर्मन्दता हि सा ।। ६ ।।
अस्मिन् जन्मनि मा भूवन् पुत्रदारादयो मम ।
इति या सुस्थिरा बुद्धिः सा वैराग्यस्य तीव्रता ।। ७ ।।

पुनरावृत्तिसहितो लोको मे मास्तु कश्चन ।
इति तीव्रतरत्वं स्यान्मन्दे न्यासो न कोऽपि हि ॥ ८ ॥
यात्राद्यशक्तिशक्तिभ्यां तीव्रे न्यासद्वयं भवेत् ।
कुटीचको बहूदश्चेत्युभावेतौ त्रिदण्डिनौ ॥ ९ ॥
द्वयं तीव्रतरे ब्रह्मलोकमोक्षविभेदतः ।
तल्लोके तत्त्वविद्धंसो लोकेऽस्मिन् परहंसकः ॥ १० ॥
एतेषां तु समाचाराः प्रोक्ताः पाराशरस्मृतौ ।
व्याख्यानेऽस्माभिरत्रायं परहंसो विविच्यते ॥ ११ ॥
जिज्ञासुर्ज्ञानवांश्चेति परहंसो द्विधा मतः ।
प्राहुर्ज्ञानाय जिज्ञासोर्न्यासं वाजसनेयिनः ॥ १२ ॥
'प्रव्राजिनो लोकमेतमिच्छन्तः प्रव्रजन्ति हि' ।
एतस्यार्थस्तु गद्येन वक्ष्यते मन्दबुद्धये ॥ १३ ॥

लोको हि द्विविधः, आत्मलोकोऽनात्मलोकश्चेति । तत्रानात्मलोकस्य त्रैविध्यं बृहदारण्यके तृतीयाध्याये श्रूयते—'अथ त्रयो वाव लोका मनुष्यलोकः पितृलोको देवलोक इति । सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा, कर्मणा पितृलोको विद्यया देवलोकः' (५. १६) इति । आत्मलोकश्च तत्रैव श्रूयते—'यो ह वा अस्माल्लोकात् स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति' (४. १५) इति; 'आत्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयते' (४. १५) इति च । यो मांसादिकपिण्डलक्षणात् स्वं लोकं परमात्माख्यम 'अहं ब्रह्मास्मि' इत्यविदित्वा म्रियते स स्वो लोकः परमात्माविदितोऽविद्यया व्यवहितः सन्नेनमवेदितारं प्रेतं मृतं न भुनक्ति शोकमोहादिदोषापनयनेन न पालयति । उपासकस्य ह

निश्चितं कर्म न क्षीयते एकफलदानेनोपक्षीणं न भवति, कामितसर्वफलं मोक्षं च ददातीत्यर्थः । षष्ठाध्यायेऽपि—‘ किमर्था वयमध्येष्यामहे किमर्था वयं यक्ष्यामहे ’; (?) ‘ किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोकः ’ (४. ४. २२) इति । ये प्रजामीषिरे ते श्मशानानि भेजिरे । ये प्रजां नेशिरे तेऽमृतत्वं हि भेजिरे[1] । एवं च ‘ एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ’ (४. ४. २२) इत्यत्रात्मलोको विवक्षित इति गम्यते, ‘ स वा एष महानज आत्मा ’ (४. ४. २२) इति प्रक्रान्तस्यात्मन एतच्छब्देन परामृष्टत्वात् । लोक्यतेऽनुभूयत इति लोकः । तथा चात्मानुभवमिच्छन्तः प्रव्रजन्तीति श्रुतेस्तात्पर्यार्थः संपद्यते । स्मृतिश्च–

‘ ब्रह्मविज्ञानलाभाय परहंससमाह्वयः ।
शान्तिदान्त्यादिभिः सर्वैः साधनैः सहितो भवेत् ।। ’ इति ।

इह जन्मनि जन्मान्तरे वा सम्यगनुष्ठितैर्वेदानुवचनादिभिरुत्पन्नया विविदिषया संपादितत्वादयं विविदिषासंन्यास इत्यभिधीयते । अयं च वेदनहेतुः संन्यासो द्विविधः, जन्मापादककाम्यकर्मादित्यागमात्रात्मकः, प्रैषोच्चारणपूर्वकदण्डधारणाद्याश्रमरूपश्चेति ।

‘ पुंजन्म लभते माता पत्नी च प्रैषमात्रतः ।
ब्रह्मनिष्ठः सुशीलश्च ज्ञानी चैतत्प्रभावतः ।। ’

[1] अष्टाशीतिसहस्राणि ये प्रजामीषिर ऋषयः ।
दक्षिणेनार्यम्णः पन्थानं ते श्मशानानि भेजिरे ।।
अष्टाशीतिसहस्राणि ये प्रजां नेषिर ऋषयः ।
उत्तरेणार्यम्णः पन्थानं तेऽमृतत्वं हि भेजिरे ।।—आप. ध. सू. प्र. २. ख, २२

त्यागश्च तैत्तिरीयादौ श्रूयते—' न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ' (४. १२. ३) इति । अस्मिंश्च त्यागे स्त्रियोऽप्यधिक्रियन्ते । [' भिक्षुकी ' इत्यनेन स्त्रीणामपि प्राग्विवाहाद्वा वैधव्यादूर्ध्वं वा संन्यासेऽधिकारोऽस्तीति दर्शितम्; तेन भिक्षाचर्यं मोक्षशास्त्रश्रवणमेकान्त आत्मध्यानं च ताभिः कर्तव्यम्, त्रिदण्डादिकं च धार्यम्; इति मोक्षधर्मे चतुर्धरीटीकायां सुलभाजनकसंवादे ।] शारीरकभाष्ये ' वाचक्नवी ' इत्यादि श्रूयते देवताधिकरणन्यायेन विधुरस्याधिकारप्रसङ्गेन तृतीयाध्याये चतुर्थपादे । अत एव मैत्रेयीवाक्यमाम्नायते—' येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान् वेद तदेव मे विब्रूहि ' (४. ५. ४) इति । ब्रह्मचारिगृहस्थवानप्रस्थानां केनचिन्निमित्तेन संन्यासाश्रमस्वीकारे प्रतिबद्धे सति, स्वाश्रमधर्मेष्वनुष्ठीयमानेष्वपि वेदनार्थो मानसः कर्मादित्यागो न विरुध्यते, श्रुतिस्मृतीतिहासपुराणेषु लोके च तादृशां तत्त्वविदां बहूनामुपलम्भात् । यस्तु दण्डधारणादिरूपो वेदनहेतुः परमहंसाश्रमः, स पूर्वैराचार्यैर्बहुधा प्रपञ्चित इत्यस्माभिरुपरम्यते । इति विविदिषासंन्यासः ॥ १ ॥

अथ विद्वत्संन्यासं निरूपयामः । सम्यगनुष्ठितैः श्रवणमनननिदिध्यासनैः परं तत्त्वं विदितवद्भिः संपाद्यमानो विद्वत्संन्यासः । तं च याज्ञवल्क्यः संपादयामास । तथा हि, विद्वच्छिरोमणिर्भगवान् याज्ञवल्क्यो विजिगीषुकथायां बहुविधेन तत्त्वनिरूपणेनाश्वलप्रभृतीन् मुनीन् विजित्य, वीतरागकथायां संक्षेपविस्ताराभ्यामनेकधा जनकं बोधयित्वा, मैत्रेयीं बुबोधयिषुस्तस्यास्त्वरया तत्त्वाभिमुख्याय स्वकर्तव्यं संन्यासं प्रतिजज्ञे । ततस्तां

बोधयित्वा संन्यासं चकार । तदुभयं मैत्रेयीब्राह्मणस्याद्यन्तयोराम्नायते—'अथ ह याज्ञवल्क्योऽन्यद् वृत्तमुपाकरिष्यन्मैत्रेयीति होवाच याज्ञवल्क्यः प्रव्रजिष्यन्वा अरेऽहमस्मात् स्थानादस्मि' (४. ५. १. २) इति, 'एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार' (४. ५. १५) इति च । कहोलब्राह्मणेऽपि विद्वत्संन्यास आम्नायते—'एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति' (३. ५. १) इति । न चैतद्वाक्यं विविदिषासंन्यासपरमिति शङ्कनीयम्, पूर्वकालवाचिनः 'विदित्वा' इति क्त्वाप्रत्ययस्य ब्रह्मविद्वाचिनो ब्राह्मणशब्दस्य च बाधप्रसङ्गात् । न चात्र ब्राह्मणशब्दो जातिवाचकः, वाक्यशेषे पाण्डित्यबाल्यमौनशब्दाभिधेयैः श्रवणमनननिदिध्यासनैः साध्यं ब्रह्मसाक्षात्कारमभिप्रेत्य 'अथ ब्राह्मणः' (३. १. ५.) इत्यभिहितत्वात् । ननु तत्र विविदिषासंन्यासोपेतः पाण्डित्यादौ प्रवर्तमानोऽपि ब्राह्मणशब्देन परामृष्टः 'तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्' (३. ५. १) इतीति चेत्; मैवम्, भाविनीं वृत्तिमाश्रित्य तत्र ब्राह्मणशब्दस्य प्रयुक्तत्वात्, अन्यथा कथम् 'अथ ब्राह्मणः' (३. ५. १) इति साधनानुष्ठानोत्तरकालवाचिनमथशब्दं प्रयुञ्जीत ? शारीरब्राह्मणेऽपि विद्वत्संन्यासविविदिषासंन्यासौ स्पष्टं निर्दिष्टौ—'एतमेव विदित्वा मुनिर्भवति, एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति' (४. ४. २२) इति । मुनित्वं मननशीलत्वम्; तच्चासति कर्तव्यान्तरे संभवतीत्यर्थात् संन्यास एवाभिधीयते । एतच्च वाक्यशेषे स्पष्टीकृतम्—'एतद्ध स्म वैतत्पूर्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति, ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति' (४. ४. २२) इति। 'अयं लोक:' इत्यपरोक्षेणानुभूयमान इत्यर्थ:। नन्वत्र मुनित्वेन फलेन प्रलोभ्य विविदिषासंन्यासं विधाय वाक्यशेषे स एव प्रपञ्चित:; अतो न संन्यासान्तरं कल्पनीयम्। मैवम्, वेदनस्यैव विविदिषासंन्यासफलत्वात्। न च वेदनमुनित्वयोरेकत्वं शङ्कनीयम्, 'विदित्वा मुनिर्भवति' इति पूर्वोत्तरकालीनयोस्तयो: साध्यसाधनभावप्रतीते:। ननु वेदनस्यैव परिपाकातिशयरूपमवस्थान्तरं मुनित्वम्, अतो वेदनद्वारा पूर्वसंन्यासस्यैवैतत्फलमिति चेत्, बाढम्; अत एव साधनरूपात् संन्यासादन्यं फलरूपमेतं संन्यासं ब्रूम:। यथा विविदिषासंन्यासिना तत्त्वज्ञानाय श्रवणादीनि संपादनीयानि, तथा विद्वत्संन्यासिनापि जीवन्मुक्तये मनोनाशवासनाक्षयौ संपादनीयौ। एतच्चोपरिष्टात् प्रपञ्चयिष्याम:। सत्यप्यनयो: संन्यासयोरवान्तरभेदे परमहंसत्वाकारेणैकीकृत्य 'चतुर्विधा भिक्षव:' इति स्मृतिषु चतु:संख्योक्ता। पूर्वोत्तरयोरुभयो: संन्यासयो: परमहंसत्वं जाबालश्रुताववगम्यते। तत्र हि जनकेन संन्यासे पृष्टे सति, याज्ञवल्क्योऽधिकारविशेषविधानेनोत्तरकालानुष्ठेयेन च सहितं विविदिषासंन्यासमभिधाय, पश्चादत्रिणा यज्ञोपवीतरहितस्याक्षिप्ते ब्राह्मण्ये सति, पश्चादात्मज्ञानमेव यज्ञोपवीतमिति समादधौ। अतो बाह्ययज्ञोपवीताभावात् परमहंसत्वं निश्चीयते। तथान्यस्यां कण्डिकायाम् 'तत्र परमहंसा नाम' (६) इत्युपक्रम्य संवर्तकादीन्बहून्ब्रह्मविदो जीवन्मुक्तानुदाहृत्य 'अव्यक्तलिङ्गा अव्यक्ताचारा अनुन्मत्ता उन्मत्तवदाचरन्त:' (६) इति

विद्वत्संन्यासिनो दर्शिताः। तथा 'त्रिकाण्डं कमण्डलुं शिक्यं पात्रं जलपवित्रं शिखां यज्ञोपवीतं चेत्येतत्सर्वं भूः स्वाहेत्यप्सु परित्यज्यात्मानमन्विच्छेत्' (६) इपि त्रिदण्डिनः सत एकदण्डलक्षणं विविदिषासंन्यासं विधाय तत्फलरूपं विद्वत्संन्यासमेवमुदाजहार —'यथाजातरूपधरो निर्द्वन्द्वो निष्परिग्रहस्तत्र ब्रह्ममार्गे सम्यक्संपन्नः शुद्धमानसः प्राणसंधारणार्थं यथोक्तकाले विमुक्तो भैक्षमाचरन्नुदरपात्रेण लाभालाभयोः समो भूत्वा शून्यागारदेवगृहतृणकूटवल्मीकवृक्षमूलकुलालशालाग्निहोत्रगृहनदीपुलिनगिरिकुहरकन्दरकोटरनिर्झरस्थण्डिलेष्वनिकेतवास्यप्रयत्नो निर्ममः शुक्लध्यानपरायणोऽध्यात्मनिष्ठः शुभाशुभकर्मनिर्मूलनपरः संन्यासेन देहत्यागं करोति, स परमहंसो नाम' (६) इति। तस्मादनयोरुभयोः परमहंसत्वं सिद्धम्। समानेऽपि परमहंसत्वे सिद्धे विरुद्धधर्माक्रान्तत्वादवान्तरभेदोऽप्यभ्युपगन्तव्यः। विरुद्धधर्मत्वं चारुणिकोपनिषत्परमहंसोपनिषदोः पर्यालोचनायामवगम्यते। 'केन भगवन् कर्माण्यशेषतो विसृजामि' (१) इति शिखायज्ञोपवीतस्वाध्यायगायत्रीजपाद्यशेषकर्मत्यागरूपे विविदिषासंन्यासे शिष्येणारुणिना पृष्टे सति, गुरुः प्रजापतिः 'शिखां यज्ञोपवीतम्' (१) इत्यादिना सर्वत्यागमभिधाय, 'दण्डमाच्छादनं कौपीनं च परिग्रहेत्' (१) इति दण्डादिस्वीकारं विधाय, 'त्रिसंध्यादौ स्नानमाचरेत्, संधिं समाधावात्मन्याचरेत्, सर्वेषु वेदेष्वारण्यकमावर्तयेत्, उपनिषदमावर्तयेत्' (२) इति वेदनहेतूनाश्रमधर्माननुष्ठेयतया विधत्ते। अथ 'योगिनां परमहंसानां कोऽयं मार्गः?' इति विद्वत्संन्यासे नारदेन पृष्टे सति, गुरुर्भगवान् प्रजापतिः 'स्वपुत्रमित्र—' इत्यादिना पूर्ववत्

सर्वत्यागमभिधाय, 'कौपीनं दण्डमाच्छादनं च स्वशरीरोपभोगार्थाय लोकस्योपकारार्थाय च परिग्रहेत्' इति दण्डादिस्वीकारस्य लौकिकत्वमभिधाय, 'तच्च न मुख्योऽस्ति' इति शास्त्रीयत्वं प्रतिषिध्य, 'कोऽयं मुख्य इति चेदयं मुख्यो न दण्डं न शिखां न यज्ञोपवीतं न चाच्छादनं चरति परमहंसः' इति दण्डादिलिङ्गराहित्यस्य शास्त्रीयतामुक्त्वा 'न शीतं न चोष्णम्' इत्यादिवाक्येन 'आशाम्बरो निर्नमस्कारः' इत्यादिवाक्येन च लोकव्यवहारातीतत्वमभिधाय, अन्ते, 'यत्पूर्णानन्दैकबोधस्तद्ब्रह्माहमस्मीति कृतकृत्यो भवति' इत्यन्तेन ग्रन्थेन ब्रह्मानुभवमात्रपर्यवसानमाचष्टे। अतो विरुद्धधर्मोपेतत्वादस्त्येवानयोर्महान्भेदः। स्मृतिष्वप्ययं भेद उक्तदिशा द्रष्टव्यः।

'संसारमेव निःसारं दृष्ट्वा सारदिदृक्षया।
प्रव्रजन्त्यकृतोद्वाहाः परं वैराग्यमाश्रिताः॥
प्रवृत्तिलक्षणो योगो ज्ञानं संन्यासलक्षणम्।
तस्माज्ज्ञानं पुरस्कृत्य संन्यस्येदिह बुद्धिमान्॥'
(बृ. स्मृ.)

इत्यादि विविदिषासंन्यासः।

'यदा तु विदितं तत्स्यात् परं ब्रह्म सनातनम्।
तदैकदण्डं संगृह्य सोपवीतां शिखां त्यजेत्।
ज्ञात्वा सम्यक् परं ब्रह्म सर्वं त्यक्त्वा परिव्रजेत्॥'

इत्यादि विद्वत्संन्यासः।

ननु—कलाविद्यास्विव कदाचिदौत्सुक्यमात्रेणापि वेदितुमिच्छा संभवति, एवं विद्वत्ताप्यापातदर्शिनः पण्डितंमन्यस्या-

त्रावलोक्यते, न च तौ प्रव्रजितौ दृष्टौ, अतो विविदिषाविद्वत्ते कीदृशे विवक्षिते इति चेत् । उच्यते––यथा तीव्रायां बुभुक्षाया-मुत्पन्नायां भोजनादन्यो न रोचते व्यापारः, भोजने च विलम्बोऽपि सोढुं न शक्यते, तथा जन्महेतुषु कर्मस्वत्यन्तमरुचिर्वेदनसाधनेषु च श्रवणादिषु त्वरा महती संपद्यते, तादृशी विविदिषा संन्यासहेतुः। विद्वत्ताया अवधिरुपदेशसाहस्र्यामभिहितः––

'देहात्मज्ञानवज्ज्ञानं देहात्मज्ञानबाधकम् ।
आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ।।
(४. ५) इति ।

श्रुतावपि––'भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ।।'
(मु. उ. २. २. ८) इति ।

परमपि हैरण्यगर्भादिकं पदमवरं यस्मादसौ परावरः, हृदये बुद्धौ साक्षिणस्तादात्म्याध्यासोऽनाद्यविद्यानिर्मितत्वेन ग्रन्थिवद् दृढ-संश्लेषरूपत्वाद् ग्रन्थिरित्युच्यते । आत्मा साक्षी वा कर्ता वा, साक्षित्वेऽप्यस्य ब्रह्मत्वमस्ति वा न वा, ब्रह्मत्वेऽपि तद् बुद्धया वेदितुं शक्यं वा न वा, शक्यत्वेऽपि तद्वेदनमात्रेण मुक्तिरस्ति वा न वा इत्यादयः संशयाः । कर्माण्यनारब्धान्यागामिजन्मकारणानि । तदेतद् ग्रन्थ्यादित्रयमविद्यानिर्मितत्वादात्मदर्शनेन निवर्तते । स्मृतावप्ययमर्थ उपलभ्यते––

'यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ।।'
(भ. गी. १८. १७) इति ।

यस्य ब्रह्मविदो भाव: सत्ता स्वभाव आत्मा नाहंकृतोऽहंकारेण तादात्म्याध्यासादन्तर्नाच्छादित: । बुद्धिलेप: संशय: । तदभावे त्रैलोक्यवधेनापि न बध्यते, किमुतान्येन कर्मणेत्यर्थ: । नन्वेवं सति विविदिषासंन्यासफलेन तत्त्वज्ञानेनैवागामिजन्मनो वारितत्वा-द्वर्तमानजन्मशेषस्य भोगमन्तरेण विनाशयितुमशक्यत्वात् किमनेन विद्वत्संन्यासप्रयासेनेति चेत् । मैवम्, विद्वत्संन्यासस्य जीवन्मुक्ति-हेतुत्वात् । तस्माद्वेदनाय यथा विविदिषासंन्यास एवं जीवन्मुक्तये विद्वत्संन्यास: संपादनीय: । इति विद्वत्संन्यास: ।। २ ।।

अथ केयं जीवन्मुक्ति: किं वा तत्र प्रमाणम् कथं वा तत्सिद्धि: सिद्धौ वा किं प्रयोजनमिति चेत् । उच्यते—जीवत: पुरुषस्य कर्तृत्वभोक्तृत्वसुखदु:खादिलक्षणश्चित्तधर्म: क्लेशरूपत्वाद्बन्धो भवति, तस्य निवारणं जीवन्मुक्ति: । नन्वयं बन्ध: किं साक्षिणो निवार्यते, किं वा चित्तात् ? नाद्य:, तत्त्वज्ञानेनैव निवारितत्वात् । न द्वितीय:, असंभवात् । यदा तु जलाद् द्रवत्वं निवार्येत वह्ने-र्वौष्णत्वं तदा चित्तात् कर्तृत्वादिनिवारणसंभव:, स्वाभाविकत्वं तु सर्वत्र समानम् । मैवम्, आत्यन्तिकनिवारणासंभवेऽप्यभि-भवस्य संभवात् । यथा जलगतं द्रवत्वं मृत्तिकामेलनेनाभिभूयते वह्नेरौष्ण्यं मणिमन्त्रादिना, तथा सर्वाश्चित्तवृत्तयो योगाभ्या-सेनाभिभवितुं शक्यन्ते। ननु प्रारब्धं कर्म कृत्स्नाविद्यातत्कार्य-नाशने प्रवृत्तस्य तत्त्वज्ञानस्य प्रतिबन्धं कृत्वा स्वफलदानाय देहे-न्द्रियादिकमवस्थापयति, न च सुखदु:खादिभोगश्चित्तवृत्तिं विना संपादयितुं शक्यते, तत: कथमभिभव:? मैवम्, अभिभवसाध्याया जीवन्मुक्तेरपि सुखातिशयरूपत्वेन प्रारब्धफल एवान्तर्भावात् । तर्हि कर्मैव जीवन्मुक्तिं संपादयिष्यति, मा भूत्पुरुषप्रयत्न इति

चेत्; कृषिवाणिज्यादावपि समानः पर्यनुयोगः। कर्मणः स्वयमदृष्टरूपस्य दृष्टसाधनसंपत्तिमन्तरेण फलजननासमर्थत्वादपेक्षितः कृष्यादौ पुरुषप्रयत्न इति चेत्, जीवन्मुक्तावपि समं समाधानम्। सत्यपि पुरुषप्रयत्ने कृष्यादेः फलपर्यवसानं यत्र न दृश्यते तत्र प्रबलेन कर्मान्तरेण प्रतिबन्धः कल्पनीयः। तच्च प्रबलं कर्म स्वानुकूलवृष्ट्यभावादिरूपां दृष्टसामग्रीं संपाद्यैव प्रतिबध्नाति। स च प्रबिबन्धो विरोधिना प्रबलतरेणोत्तम्भकेन कारीरीष्ट्यादिरूपेण कर्मणापनीयते। तच्च कर्म स्वानुकूलां वृष्टिलक्षणां दृष्टसामग्रीं संपाद्यैव प्रतिबन्धमपनयति। किं बहुना? प्रारब्धकर्मण्येवात्यन्तभक्तेन भवता योगाभ्यासरूपस्य पुरुषप्रयत्नस्य वैयर्थ्यं मनसापि चिन्तयितुमशक्यम्। अथवा प्रारब्धं कर्म यथा तत्त्वज्ञानात्प्रबलं तथा तस्मादपि कर्मणो योगाभ्यासः प्रबलोऽस्तु। तथा च योगिनामुद्दालकवीतहव्यादीनां स्वेच्छया देहत्याग उपपद्यते। यद्यप्यल्पायुषामस्माकं तादृशो योगो न संभवति, तथाऽपि कामादिरूपचित्तवृत्तिनिरोधमात्रे योगे को नाम प्रयासः? यदि शास्त्रीयस्य प्रयत्नस्य प्राबल्यं नाङ्गीक्रियते तदा चिकित्सामारभ्य मोक्षशास्त्रपर्यन्तानां सर्वेषामानर्थक्यं प्रसज्येत। न हि कदाचित् कर्मफलविसंवादमात्रेण दौर्बल्यमापादयितुं शक्यम्; अन्यथा कादाचित्कं पराजयं दृष्ट्वा सर्वैर्भूपैर्गजाश्वादिसेनोपेक्ष्येत। अत एवानन्दबोधाचार्या आहुः—'न ह्यजीर्णभयादाहारपरित्यागः, भिक्षुकभयाद्वा स्थाल्यनधिश्रयणम्, यूकाभयाद्वा प्रावरणपरित्यागः' इति। शास्त्रीयप्रयत्नस्य प्राबल्यं वसिष्ठरामसंवादे[1] विस्पष्टमवगम्यते 'सर्वमेवेह

[1] लघुयोगवासिष्ठस्य मुमुक्षुव्यवहारप्रकरणाख्यचतुर्थसर्गगते।

हि सदा' इत्यारभ्य 'तदनु तदप्यवमुच्य साधु तिष्ठ' इत्यन्तेन ग्रन्थेन ।

वसिष्ठः—'सर्वमेवेह हि सदा संसारे रघुनन्दन ।
सम्यक्प्रयुक्तात सर्वेण पौरुषात् समवाप्यते ।। १ ।।'

सर्वं पुत्रवित्तस्वर्गलोकब्रह्मलोकादिफलम् । पौरुषं पुत्रकामेष्टिकृषिवाणिज्यज्योतिष्टोमब्रह्मोपासनालक्षणः पुरुषप्रयत्नः ।

'उच्छास्त्रं शास्त्रितं चेति पौरुषं द्विविधं स्मृतम् ।
तत्रोच्छास्त्रमनर्थाय परमार्थाय शास्त्रितम् ।। २ ।।'

उच्छास्त्रं परद्रव्यापहारपरस्त्रीगमनादि। शास्त्रितं नित्यनैमित्तिकानुष्ठानादि । अनर्थो नरकः अर्थेषु स्वर्गादिषु परमो मोक्षः परमार्थः ।

'आ बाल्यादलमभ्यस्तैः शास्त्रसत्संगमादिभिः ।
गुणैः पुरुषयत्नेन सोऽर्थः संपाद्यते हितः ।। ३ ।।'

अलं संपूर्णं सम्यगित्यर्थः। गुणैर्युक्तेनेत्यध्याहारः। हितः श्रेयोरूपः।

श्रीरामः—'प्राक्तनं वासनाजालं नियोजयति मां यथा ।
मुने तथैव तिष्ठामि कृपणः किं करोम्यहम् ।।४।।'
इति ।

वासना धर्माधर्मरूपा जीवगताः संस्काराः ।

वसिष्ठः—'अत एव हि हे राम श्रेयः प्राप्नोषि शाश्वतम् ।
स्वप्रयत्नोपनीतेन पौरुषेणैव नान्यथा ।। ५ ।।'

यतो वासनापरतन्त्रो भवानत एव हि पारतन्त्र्यनिवारणाय स्वोत्साहसंपादितो मनोवाक्कायजन्यः पुरुषव्यापारोऽपेक्षितः ।

'द्विविधो वासनाव्यूहः शुभश्चैवाशुभश्च ते ।
प्राक्तनो विद्यते राम द्वयोरेकतरोऽथवा ।। ६ ।।'

किं धर्माधर्मावुभावपि त्वां नियोजयत उतैकतर इति विकल्पः । एकतरपक्षेऽपि शुभोऽशुभो वेत्यर्थात्सिद्धो विकल्पः ।

'वासनौघेन शुद्धेन तत्र चेदपनीयसे ।
तत्क्रमेणाशु तेनैव पदं प्राप्स्यसि शाश्वतम् ।। ७ ।।'

तत्र तेषु पक्षेषु । तर्त्तहि । तेनैव क्रमेण शुभवासनाप्रापितेनैवाचरणेन प्रयत्नान्तरनिरपेक्षेण । शाश्वतं पदं मोक्षम् ।

'अथ चेदशुभो भावस्त्वां योजयति संकटे ।
प्राक्तनस्तदसौ यत्नाज्जेतव्यो भवता स्वयम् ।। ८ ।।'

भावो वासना । तर्त्तहि । यत्नोऽशुभविरोधिशास्त्रीयधर्मानुष्ठानम् । तेन स्वयं जेतव्यः, न तु युद्धे मृत्युमुखेनेव पुरुषान्तरमुखेण जेतुं शक्यः ।

'शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित् ।
पौरुषेण प्रयत्नेन योजनीया शुभे पथि ।। ९ ।।'

उभयपक्षे तु शुभभागस्य प्रयत्ननैरपेक्ष्येऽप्यशुभभागं शास्त्रीयप्रयत्नेन निवार्य शुभमेव तस्य स्थाने समाचरेत् ।

'अशुभेषु समाविष्टं शुभेष्वेवावतारय ।
स्वमनः पुरुषार्थेन बलेन बलिनां वर ।। १० ।।'

अशुभेषु परस्त्रीद्रव्यादिषु । शुभेषु शास्त्रार्थदेवताध्यानादिषु । पुरुषार्थेन पुरुषप्रयत्नेन । बलेन प्रबलेन ।

अशुभाच्चालितं याति शुभं तस्मादपीतरत् ।
जन्तोश्चित्तं तु शिशुवत् तस्मात् तच्चालयेद्बलात्
।। ११ ।।'

यथा शिशुर्मृद्भक्षणान्निवार्य फलभक्षणे योज्यते, मणिमुक्ताद्याकर्षणान्निवार्य कन्दुकाद्याकर्षणे योज्यते तथा चित्तमपि सत्सङ्गेन दु:सङ्गात्तद्विपरीतविषयान्निवारयितुं शक्यम् ।

'समतासान्त्वनेनाशु न द्रागिति शनै: शनै: ।
पौरुषेण प्रयत्नेन लालयेच्चित्तबालकम् ।। १२ ।।'

चपलस्य पशोर्बन्धस्थाने प्रवेशनाय द्वावुपायौ भवत: । हरिततृणप्रदर्शनं कण्डूयनादिकम्, वाक्यपारुष्यं दण्डादिभर्त्सनं चेति । तत्राद्येन सहसा प्रवेश्यते, द्वितीयेनेतस्ततो धावञ्शनै: शनै: प्रवेश्यते। तथा शत्रुमित्रादिसमत्वबोधनं प्राणायामप्रत्याहारादिपुरुषप्रयत्नश्चेत्येतौ द्वौ चित्तशान्त्युपायौ । तत्राद्येन मृदुयोगेन शीघ्रं लालयेत् । द्वितीयेन हठयोगेन द्रागिति न लालयेत्, किंतु शनै: शनै: ।

द्रागभ्यासवशाद्याति यदा ते वासनोदयम् ।
तदाभ्यासस्य साफल्यं विद्धि त्वमरिमर्दन ।। १३ ।।'

मृदुयोगाभ्यासाच्छीघ्रमेव सद्वासनोदये सति साफल्यमभ्यासस्य मन्तव्यम्, न त्वल्पकालत्वेनासंभावना शङ्कनीया ।

संदिग्धायामपि भृशं शुभामेव समाहर ।
शुभायां वासनावृद्धौ तात दोषो न कश्चन ।। १४ ।।'

शुभवासनाभ्यस्यमाना संपूर्णा वा न वेति यदा संदेहस्तदापि शुभामभ्यस्येदेव । तद्यथा सहस्रजपे प्रवृत्तस्य दशमी शतसंख्या यदा संदिग्धा, तदा पुनरपि शतं जपेत्; असंपूर्तौ संपूर्तिः फलिष्यति, संपूर्तौ तु तद्वृद्धया न सहस्रजपो दुष्यति, तद्वत् ।

'अव्युत्पन्नमना यावद्भवानज्ञाततत्पदः ।
गुरुशास्त्रप्रमाणैस्तु निर्णीतं तावदाचर ।। १५ ।।
ततः पक्वकषायेण नूनं विज्ञातवस्तुना ।
शुभोऽप्यसौ त्वया त्याज्यो वासनौघो निरोधिना ।।१६।।
यदतिसुभगमार्यसेवितं त-
च्छुभमनुसृत्य मनोज्ञभावशुद्धया ।
अधिगमय पदं सदा विशोकं
तदनु तदप्यवमुच्य साधु तिष्ठ ।। १७ ।।' इति ।

स्पष्टोऽर्थः । तस्माद्योगाभ्यासेन कामाद्यभिभवसंभवाज्जीवन्मुक्तौ न विवदितव्यम् । इति जीवन्मुक्तिस्वरूपम् ।। ३ ।।

श्रुतिस्मृतिवाक्यानि जीवन्मुक्तिसद्भावे प्रमाणानि । तानि च कठवल्लयादिषु पठयन्ते—तत्र 'विमुक्तश्च विमुच्यते' (५. १) इति कठवल्लयाम् । जीवन्नेव दृष्टबन्धनात् कामादेर्विशेषेण मुक्तः सन् देहपाते भाविबन्धाद्विशेषेण मुच्यते । वेदनात् प्रागपि शमदमादिसंपादनेन कामादिभ्यो मुच्यत एव, तथाप्युत्पन्नानां कामादीनां तत्र प्रयत्नेन निरोधः ; अत्र तु धीवृत्त्यभावादनुत्पत्तिरेव; ततो विशेषेणेत्युच्यते । तथा प्रलये देहपाते च सति कंचित्कालं भाविदेहबन्धान्मुच्यते; अत्र त्वात्यन्तिको मोक्ष इत्यभिप्रेत्य विशेषेणेत्युक्तम् ।

बृहदारण्यके पठ्यते——

'यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥'
(४. ४. ७) इति।

श्रुत्यन्तरेऽपि——'सचक्षुरचक्षुरिव सकर्णोऽकर्ण इव समना अमना इव सप्राणोऽप्राण इव' इति। एवमन्यत्राप्युदाहार्यम्। स्मृतिषु जीवन्मुक्तः स्थितप्रज्ञभगवद्भक्तगुणातीतब्राह्मणातिवर्णाश्रम्यादि-नामभिस्तत्र तत्र व्यवह्रियते। वसिष्ठरामसंवादे[1]——'नृणां ज्ञानैकनिष्ठानाम्' इत्यारभ्य 'सत्किंचिदवशिष्यते' इत्यन्तेन ग्रन्थेन जीवन्मुक्तः पठ्यते।

वसिष्ठः——'नृणां ज्ञानैकनिष्ठानामात्मज्ञानविचारिणाम्।
सा जीवन्मुक्ततोदेति विदेहोन्मुक्ततेव या ॥८८॥'

ज्ञानैकनिष्ठत्वं लौकिकवैदिककर्मत्यागः। देहेन्द्रियसदसद्भावमात्रेण मुक्तिद्वयस्य विशेषो न त्वनुभवतः, द्वैतप्रतीतेरुभयत्राभावात्।

श्रीरामः——'ब्रह्मन्विदेहमुक्तस्य जीवन्मुक्तस्य लक्षणम्।
ब्रूहि येन तथैवाहं यते शास्त्रजया दृशा ॥ ८९ ॥'

वसिष्ठः——'यथास्थितमिदं यस्य व्यवहारवतोऽपि च।
अस्तं गतं स्थितं व्योम स जीवन्मुक्त उच्यते ॥९०॥'

इदं प्रतीयमानं गिरिनदीसमुद्रादिकं जगत्प्रतिपत्तुर्देहेन्द्रियव्यव-हारेण सह महाप्रलये परमेश्वरेणोपसंहृतं सत्स्वरूपोपमर्देनास्तं गतं भवति। अत्र तु न तथा; किं तु विद्यत एव देहेन्द्रियादि-

[1] लघुयोगवासिष्ठस्यार्थदर्शनाख्यपञ्चमसर्गस्थे।

व्यवहारः । गिरिनद्यादिकं च परमेश्वरेणानुपसंहृतत्वाद् यथापूर्वमवतिष्ठमानं सत्सर्वैरन्यैः प्राणिभिर्विस्पष्टमवलोक्यते । जीवन्मुक्तस्य तत्प्रत्यायकधीवृत्त्यभावात् सुषुप्ताविव सर्वमस्तं गतं भवति । स्वयं प्रकाशमानं चिद्व्योम केवलमवशिष्यते । बद्धस्य सुषुप्तौ तात्कालिकधीवृत्त्यभावसाम्येऽपि भाविधीवृत्तिबीजसद्-भावान्न जीवन्मुक्तत्वम् ।

'नोदेति नास्तमायाति सुखे दुःखे मुखप्रभा ।
यथाप्राप्ते स्थितिर्यस्य स जीवन्मुक्त उच्यते ।। ६१ ।।'

मुखप्रभा हर्षः । स्रक्चन्दनसत्कारादिसुखे प्राप्तेऽपि संसारिण इव हर्षो नोदेति । मुखप्रभास्तमयो दैन्यम् । धनहानिधिक्कारादिदुःखे प्राप्तेऽपि न दीनो भवति । इदानींतनस्वप्रयत्नविशेषमन्तरेण प्रा-रब्धकर्मापादितपूर्वप्रवाहागतभिक्षान्नादिकं यथाप्राप्तम्, तस्मिन् स्थितिर्देहरक्षा । समाधिदार्ढ्येन स्रक्चन्दनादिप्रतीत्यभावात्, कदाचिद् व्युत्थानदशायामापाततः प्रतीतावपि विवेकदार्ढ्येनैव हेयोपादेयत्वबुद्ध्यभावाद्धर्षादिराहित्यमुपपद्यते ।

'यो जागर्ति सुषुप्तिस्थो यस्य जाग्रन्न विद्यते ।
यस्य निर्वासनो बोधः स जीवन्मुक्त उच्यते ।। ६२ ।।'

चक्षुरादीन्द्रियाणां स्वस्वगोलकेष्ववस्थानेनोपरत्यभावाज्जागर्ति । मनोवृत्तिरहितत्वात् सुषुप्तिस्थः । अत एव 'इन्द्रियैरर्थोपलब्धिः' इत्येतस्य जागरणलक्षणस्याभावाज्जाग्रन्न विद्यते । सत्यपि बोधे जायमानो ब्रह्मवित्त्वाभिमानादिभिर्भोगार्थापादितकामादिभिश्च धीदोषो वासना ; वृत्तिराहित्येन तद्दोषाभावान्निर्वासनत्वम् ।

‘ रागद्वेषभयादीनामनुरूपं चरन्नपि ।
योऽन्तर्व्योमवदत्यच्छः स जीवन्मुक्त उच्यते ।।९३।।’

रागानुरूपं भोजनादिप्रवृत्तिः । द्वेषानुरूपं बौद्धकापालिकादिभ्यो विमुखत्वम् । भयानुरूपं सर्पव्याघ्रादिभ्योऽपसर्पणम् । आदिशब्देन मात्सर्यानुरूपमितरयोगिभ्य आधिक्येन समाध्यनुष्ठानम् । सत्यपि व्युत्थानदशायामीदृश आचरणे पूर्वाभ्यासेन प्रापिते विश्रान्त-चित्तस्य कालुष्यरहितत्वादत्यच्छत्वम् । यथा व्योम्नि धूमधूलि-मेघादियुक्तेऽपि निर्लेपस्वभावत्वादतिशयेन स्वच्छत्वं तद्वत् ।

‘ यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
कुर्वतोऽकुर्वतो वापि स जीवन्मुक्त उच्यते ।। ९४ ।। ’

पूर्वार्धं विद्वत्संन्यासप्रस्तावे व्याख्यातम् । लोके बद्धस्य पुरुषस्य शास्त्रीयं कर्म कुर्वतः ‘ अहं कर्ता ’ इति चिदात्माहंकृतो भवति, ‘ भावि स्वर्गं प्राप्स्यामि ’ इति हर्षेण बुद्धिर्लिप्यते । अकुर्वतस्तु ‘ त्यक्तवानस्मि ’ इत्यहंकृतत्वम्, स्वर्गालाभविषादो लेपः । एवं प्रतिषिद्धकर्मणि लौकिककर्मणि च यथासंभवं योजनीयम् । जीवन्मुक्तस्य तु तादात्म्याध्यासाभावाद्धर्षाद्यभावाच्च न दोष-द्वयम् ।

‘ यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयान्मुक्तः स जीवन्मुक्त उच्यते ।। ९५ ।। ’

अधिक्षेपताडनादावप्रवृत्तत्वादेतस्माल्लोको नोद्विजते । अत एवैतस्मिँल्लोकस्याप्यधिक्षेपाद्यप्रवृत्तेः, कस्यचिद् दुष्टस्य तत्प्र-वृत्तावप्येतच्चित्ते तादृशविकल्पानुदयाच्चायमपि नोद्विजते ।

'शान्तसंसारकलनः कलावानपि निष्कलः ।
यः सचित्तोऽपि निश्चित्तः स जीवन्मुक्त उच्यते
॥ ९६ ॥'

शत्रुमित्रमानावमानादिविकल्पाः संसारकलनाः शान्ता यस्य सः । चतुःषष्टिर्विद्याः कलाः, तत्सद्भावेऽपि तदभिमानव्यवहारयोरभावान्निष्कलत्वम् । चित्तस्य स्वरूपेण सद्भावेऽपि वृत्त्यनुदयान्निश्चित्तत्वम् । 'सचिन्तोऽपि निश्चिन्तः' इति पाठे वासनावशादात्मध्यानवृत्तिसद्भावेऽपि लौकिकवृत्त्यभावान्निश्चिन्तत्वम् ।

'यः समस्तार्थजातेषु व्यवहार्यपि शीतलः ।
परार्थेष्विव पूर्णात्मा स जीवन्मुक्त उच्यते ॥ ९७ ॥

परगृहे विवाहोत्सवादौ स्वयं गत्वा तत्प्रीत्यै तदीयकार्येषु व्यवहरन्नपि लाभालाभयोर्हर्षविषादरूपं बुद्धिसंतापं न प्राप्नोति यथा, एवमयं मुक्तः स्वकार्येऽपि शीतलः । न केवलं संतापाभावाच्छीतलत्वम्, किं तु पूर्णस्वरूपानुसंधानादपि । इति जीवन्मुक्तलक्षणम् ॥ ४ ॥

अथ विदेहमुक्तलक्षणम्—

'जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते ।
विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥ ९८ ॥'

यथा वायुः कदाचिच्चलनं त्यक्त्वा निश्चलरूपेणावतिष्ठते, तथा मुक्तात्माप्युपाधिकृतं संसारं त्यक्त्वा स्वरूपेणावतिष्ठते ।

'विदहमुक्तो नोदेति नास्तमेति न शाम्यति ।
न सन्नासन्न दूरस्थो न चाहं न च नेतरः ॥ ९९ ॥'

उदयास्तमयौ हर्षविषादौ । न शाम्यति न च तत्परित्यागी, लिङ्गदेहस्यात्रैव लीनत्वात् । सद्वाच्यो जगद्धेतुरविद्यामायोपाधिर्न प्राज्ञेश्वरः, असद्वाच्यो नापि भूतभौतिकः । न दूरस्थ इत्युक्त्या न मायातीतः । न चेत्युक्त्या स्थूलभुक्समीपस्थोऽपि निषिध्यते । अहं न चेति न समष्टिश्च । नेतर इति न व्यष्टिश्च । व्यवहारयोग्यो विकल्पः कोऽपि नास्तीत्यर्थः ।

'ततः स्तिमितगम्भीरं न तेजो न तमस्ततम् ।
अनाख्यमनभिव्यक्तं सत्किंचिदवशिष्यते ।। १०० ।।'

एवंविधया विदेहमुक्त्या सादृश्योक्तेर्जीवन्मुक्तावपि यावद्यावन्निर्विकल्पातिशयस्तावत्तावदुत्तमत्वं द्रष्टव्यम् ।।

भगवद्गीतासु द्वितीयाध्याये स्थितप्रज्ञः पठचते–

अर्जुन उवाच––

' स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ।।५४।। '

प्रज्ञा तत्त्वज्ञानम् । तद् द्विविधं स्थितमस्थितं चेति । यथा जारेऽनुरक्ताया नार्याः सर्वेष्वपि व्यवहारेषु बुद्धिर्जारमेव ध्यायति, प्रमाणप्रमितानि क्रियमाणान्यपि गृहकर्माणि सद्य एव विस्मर्यन्ते-तथा परवैराग्योपेतस्य योगाभ्यासपाटवेनात्यन्तवशीकृतचित्तस्योत्पन्ने तत्त्वज्ञाने बुद्धिर्जारमिव नैरन्तर्येण तत्त्वं ध्यायति; तदिदं स्थितं प्रज्ञानम् । उक्तगुणरहितस्य केनापि पुण्यविशेषेण कदाचिदुत्पन्नेऽपि तत्त्वज्ञाने गृहकर्मवत्तत्रैव तत्त्वं विस्मर्यते; तदिदमस्थितं प्रज्ञानम् । एतदेवाभिप्रेत्य वसिष्ठ आह––

'परव्यसनिनी नारी व्यग्रापि गृहकर्मणि ।
तदेवास्वादयत्यन्तः परसंगरसायनम् ।। (२७. ५८.)
एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः ।
तदेवास्वादयत्यन्तर्बहिर्व्यवहरन्नपि ।।'
(२७. ५९.) इति ।

तत्र स्थितप्रज्ञः कालभेदाद् द्विविधः, समाहितो व्युत्थितश्च । तयोरुभयोर्लक्षणं पूर्वोत्तराभ्यामर्धाभ्यां पृच्छति—समाधिस्थस्य स्थितप्रज्ञस्य का भाषा? कीदृशैर्लक्षणवाचकैः शब्दैः सर्वैरयं भाष्यते? व्युत्थितः स्थितप्रज्ञः कीदृशं वाग्व्यवहारं करोति? तस्योपवेशनगमने मन्देभ्यो विलक्षणे कीदृशे?

श्रीभगवानुवाच—

'प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ।। ५५ ।।'

कामास्त्रिविधाः, बाह्या आन्तरा वासनामात्ररूपाश्चेति। उपार्जितमोदकादयो बाह्याः, आशामोदकादय आन्तराः, पथिपतिततृणादिवदापाततः प्रतीता वासनारूपाश्च। समाहितोऽशेषधीवृत्तिसंक्षयात् सर्वान् परित्यजति । अस्ति चास्य मुखप्रसादलिंगगम्यः संतोषः । स च न कामेषु किं त्वात्मन्येव, कामानां त्यक्तत्वात्, बुद्धेः परमानन्दरूपेणात्मतत्त्वाभिमुखत्वाच्च । न चात्र संप्रज्ञातसमाधाविवात्मानन्दो मनोवृत्त्योल्लिख्यते, किं तु स्वप्रकाशचिद्रूपेणात्मना । संतोषश्च न वृत्तिरूपः, किं तु तत्संस्काररूपः । एवंविधैर्लक्षणवाचकैः शब्दैः समाहितो भाष्यते ।

‘ दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ।। ५६ ।। ’

दुःखं रागादिनिमित्तजन्या रजोगुणविकाररूपा संतापात्मिका प्रतिकूला चित्तवृत्तिः । तादृशे दुःखे प्राप्ते सति ‘ अहं पापः, धिङ मां दुरात्मानम् ’ इत्यनुतापात्मिका तमोगुणविकारत्वेन भ्रान्तिरूपा चित्तवृत्तिरुद्वेगः । यद्यप्ययं विवेक इवाभाति तथाऽपि पूर्वस्मिञ्जन्मनि चेत्तत्पापप्रवृत्तिप्रतिबन्धकत्वात् सप्रयोजनो भवति, इदानीं तु निष्प्रयोजन इति भ्रान्तित्वं द्रष्टव्यम् । सुखं राज्यपुत्रलाभादिनिमित्तजन्या सात्त्विकी प्रीतिरूपानुकूला चित्तवृत्तिः । तस्मिन् सुखे सत्यागामिनस्तादृशस्य सुखस्य कारणं पुण्यमननुष्ठाय वृथैव तदपेक्षा तामसी चित्तवृत्तिः स्पृहा । तत्र च सुखदुःखयोः प्रारब्धकर्मप्रापितत्वाद्व्युत्थितचित्तस्य वृत्तिसंभवाच्च तदुभयमुपपद्यते । उद्वेगस्पृहे तु न विवेकिनः संभवतः । तथा रागभयक्रोधाश्च तामसत्वेन कर्मणा प्रापितत्वाभावान्नास्य विद्यन्ते । एवंलक्षणलक्षितः स्थितधीः स्वानुभवप्रकटनेन शिष्यशिक्षार्थमनुद्वेगनिःस्पृहत्वादिगमकं वचो भाषत इत्यर्थः ।

‘ यःसर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ।। ५७ ।। ’

यस्मिन्सत्यन्यदीये हानिवृद्धी स्वस्मिन्नारोप्येते तादृशोऽन्यविषयस्तामसवृत्तिविशेषः स्नेहः । सुखहेतुः स्वकलत्रादिः शुभो विषयः । तद्गुणकथनादिप्रवर्तिका धीवृत्तिरभिनन्दः । अत्र गुणकथनस्य परप्ररोचनार्थत्वाभावेन व्यर्थत्वात्तद्धेतुरभिनन्दस्तामसः । असूयोत्पादनेन दुःखहेतुः परकीयविद्यादिरेनं प्रत्यशुभो विषयः ।

तन्निन्दाप्रवर्तिका धीवृत्तिर्द्वेषः । सोऽपि तामसः, तन्निन्दाया निवारणार्थत्वाभावेन व्यर्थत्वात् । त एते तामसा धर्माः कथं विवेकिनि संभवेयुः ?

'यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठता ।। ५८ ।।'

व्युत्थितस्य समस्ततामसवृत्त्यभावः पूर्वश्लोकाभ्यामभिहितः । समाहितस्य तु वृत्तय एव न सन्ति, कुतस्तामसत्वशङ्केत्यभिप्रायः ।

'विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ।। ५९ ।।'

प्रारब्धं कर्म सुखदुःखहेतून्कांश्चिद्विषयांश्चन्द्रोदयान्धकारादिरूपान् स्वयमेव संपादयति, अन्यांस्तु गृहक्षेत्रादीन् पुरुषोद्योगद्वारेण । तत्र चन्द्रोदयादयः पूर्णेनेन्द्रियादिसंहारलक्षणेन समाधिनैव निवर्तन्ते, नान्यथा । गृहादयस्तु समाधिमन्तरेणापि निवर्तन्ते । आहरणमाहार उद्योगः । निरुद्योगस्य गृहादिविषया निवर्तन्ते; रसस्तु न निवर्तते । रसो मानसी तृष्णा । सापि परमानन्दरूपस्य परस्य ब्रह्मणो दर्शने सति स्वल्पानन्दहेतुभ्यो निवर्तते, 'किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोकः' (बृ. उ. ४. ४. २२) इति श्रुतेः ।

'यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ।। ६० ।।
तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ।। ६१ ।।'

उद्योगत्यागब्रह्मदर्शनप्रयत्नं कुर्वतोऽपि कादाचित्कप्रमादपरिहाराय समाध्यभ्यासः । तदेतत्किमासीतेतिप्रश्नोत्तरम् ।

'ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् संजायते कामः कामात् क्रोधोऽभिजायते ।। ६२ ।।

क्रोधाद् भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ।।६३।।'

असति समाध्यभ्यासे प्रमादप्रकार उपन्यस्तः। सङ्गो ध्येयविषयसंनिधिः । संमोहो विवेकपराङ्मुखत्वम् । स्मृतिविभ्रमस्तत्त्वानुसंधानाभावः । बुद्धिनाशो विपरीतभावनोपचयदोषेण प्रतिबद्धस्य ज्ञानस्य मोक्षप्रदत्वसामर्थ्याभावः ।

'रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ।। ६४ ।।'

विधेयात्मत्वं वशीकृतमनस्त्वम् । प्रसादो नैर्मल्यं बन्धराहित्यम् । समाध्यभ्यासयुक्तस्तद्वासनाबलाद् व्युत्थानदशायामिन्द्रियैर्व्यवहरन्नपि प्रसादं सम्यक्प्राप्नोति । तदेतत्किं व्रजेतेतिप्रश्नोत्तरम् । उपरितनेनापि बहुना ग्रन्थेन स्थितप्रज्ञः प्रपञ्चितः । ननु प्रज्ञायाः स्थित्युत्पत्तिभ्यां प्रागपि साधनत्वेन रागद्वेषादिराहित्यमपेक्षितम् । बाढम्; तथाप्यस्ति विशेषः, स च श्रेयोमार्गकारैर्दर्शितः—

'विद्यास्थितये प्राग्ये साधनभूताः प्रयत्ननिष्पाद्याः ।
लक्षणभूतास्तु पुनः स्वभावतस्ते स्थिताः स्थितप्रज्ञे ।।

जीवन्मुक्तिरितीमां
वदन्त्यवस्थां स्थितात्मसंबोधाम् ।
बाधितभेदप्रतिभा-
मबाधितात्मावबोधसामर्थ्यात् ॥' इति ॥

भगवद्भक्तो द्वादशाध्याये भगवता वर्णितः–

'अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥'

ईश्वरार्पितमनस्त्वेन समाहितस्यान्यानुसंधानाभावात्, व्युत्थितस्याप्युदासीनानुसंधानेन हर्षविषादाभावाच्च सुखदुःखसाम्यम् । एवं वक्ष्यमाणेष्वपि द्वन्द्वेषु द्रष्टव्यम् ।

'यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥
समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥ १९ ॥'
इति ॥

अत्रापि पूर्ववद्विशेषो वार्त्तिककारैर्दर्शितः—

'उत्पन्नात्मप्रबोधस्य ह्यद्वेष्टृत्वादयो गुणाः ।
अयत्नतो भवन्त्यस्य न तु साधनरूपिणः ।।'
(नै. ४. ६९) इति ।।

गुणातीतश्चतुर्दशाध्याये वर्णितः—

अर्जुन उवाच—

'कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ।। २१ ।।'

त्रयो गुणाः सत्त्वरजस्तमांसि; तेषां परिणामविशेषात्सर्वः संसारः प्रवर्तते; अतो गुणातीतत्वमसंसारित्वम्; जीवन्मुक्तत्वमिति यावत् । लिङ्गानि परेषामेतदीयगुणातीतत्वबोधकानि । आचार आचरणम्, तदीयमनःसंचारप्रकारः । कथमिति साधनप्रकार-प्रश्नः ।

श्रीभगवानुवाच—

'प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ।। २२ ।।
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ।। २३ ।।
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ।। २४ ।।
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ।। २५ ।।

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ।। २६ ।।'

प्रकाशप्रवृत्तिमोहाः सत्त्वरजस्तमोगुणाः । ते च जाग्रत्स्वप्नयोः प्रवर्तन्ते; सुषुप्तिसमाधिशून्यचित्तवृत्तित्वावस्थासु निवर्तन्ते । प्रवृत्तिश्च द्विविधा, अनुकूला प्रतीकूला चेति । तत्र मूढो जागरणे प्रतिकूलप्रवृत्तिं द्वेष्टि, अनुकूलप्रवृत्तिमाकाङ्क्षति । गुणातीतस्य त्वनुकूलप्रतिकूलाध्यासाभावाद् द्वेषाकाङ्क्षे न स्तः । यथा द्वयोः कलहं कुर्वतोरवलोकयिता कश्चित् तटस्थः स्वयं केवलमुदास्ते, न तु जयपराजयाभ्यामितस्ततश्चाल्यते, तथा गुणातीतो विवेकी स्वयमुदास्ते । 'गुणा गुणेषु वर्तन्ते, न त्वहम्' इति विवेकादौदासीन्यम् । 'अहमेव करोमि' इत्यध्यासो विचलनम्; न चास्य तदस्ति । तदिदं किमाचार इत्यस्य प्रश्नस्योत्तरम् । समदुःखसुखादीनि लिङ्गानि, अव्यभिचारिभक्तिसहितज्ञानध्यानाभ्यासेन परमात्मसेवा चेति गुणात्ययसाधनप्रश्नस्योत्तरम् ।।

ब्राह्मणो व्यासादिभिर्वर्णितः--

'अनुत्तरीयवसनमनुपस्तीर्णशायिनम् ।
बाहूपधायिनं शान्तं तं देवा ब्राह्मणं विदुः ।।'
(म. भा. आनु. २५१)

ब्राह्मणशब्दो ब्रह्मविद्वाचीति 'अथ ब्राह्मणः' इति श्रुत्या वर्णितम्, ब्रह्मविदश्च विद्वत्संन्यासाधिकारात् । 'यथाजातरूपधरो नाच्छादनं चरति परमहंसः' इत्यादिश्रुत्या परिग्रहराहित्यस्य मुख्यत्वाभिधानादनुत्तरीयत्वादिकं तस्य युक्तम् ।

'येन केनचिदाच्छन्नो येन केनचिदाशितः ।
यत्रक्वचनशायी स्यात्तं देवा ब्राह्मणं विदुः ।।'
(म. भा. आनु. २५१)

देहनिर्वाहायाशनाच्छादनशयनस्थानापेक्षायामप्यशनादिगतौ गुण-दोषौ नान्विष्येते, उदरपूरणपुष्ट्यादिरूपस्य निर्वाहस्य समत्वान्निष्प्रयोजनस्य गुणदोषविचारस्य चित्तदोषत्वात् । अत एव भागवते पठ्यते–

'किं वर्णितेन बहुना लक्षणं गुणदोषयोः ।
गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः ।।' इति ।
'कन्थाकौपीनवासास्तु दण्डधृग्ध्यानतत्परः ।
एकाकी रमते नित्यं तं देवा ब्राह्मणं विदुः ।।'
(म. भा. आनु. २५१)

ब्रह्मोपदेशादिना प्राण्यनुजिघृक्षायामुत्तमत्वज्ञापनेन श्रद्धामुत्पादयितुं दण्डकौपीनादिलिङ्गं धारयेत्, 'कौपीनं दण्डमाच्छादनं च स्वशरीरोपभोगार्थाय लोकोपकारार्थाय च परिग्रहेत्' (परम. उ. १) इति श्रुतेः । अनुजिघृक्षयापि स्वयं तदीयां गृहकृत्यादिवार्त्तां न कुर्यात्, किं तु ध्यानपरो भवेत् । 'तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ (मु. उ. २. २. ५)' इति श्रुतेः,

'तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद् बहूञ्शब्दान्वाचो विग्लापनं हि तत् ।।'
(बृ. उ. ४. ४. २१) इति श्रुतेश्च ।

ब्रह्मोपदेशस्त्वन्या वाङ् न भवतीति न ध्यानविरोधी । तच्च ध्यानमेकाकित्वे निर्विघ्नं भवति । अत एव स्मृत्यन्तरेऽभिहितम्—

'एको भिक्षुर्यथोक्तः स्याद् द्वावेव मिथुनं स्मृतम् ।
त्रयो ग्रामः समाख्यात ऊर्ध्वं तु नगरायते ।।
नगरं न हि कर्तव्यं ग्रामो वा मिथुनं तथा ।
राजादिवार्त्ता तेषां स्याद् भिक्षावार्त्ता परस्परम् ।।'
इति ।

'निराशिषमनारम्भं निर्नमस्कारमस्तुतिम् ।
अक्षीणं क्षीणकर्माणं तं देवा ब्राह्मणं विदुः ।।
(म. भा. आनु. २५१)

विशिष्टैः संसारिभिः प्रणमतां पुरुषाणामाशीर्वादः प्रयुज्यते । यस्य यदपेक्षितं तं तं प्रति तदभिवृद्धिप्रार्थनमाशीः । तथा च पुरुषाणां भिन्नरुचित्वात् तदभिमतान्वेषणे व्यग्रचित्तस्य लोकवासना वर्धते । सा च ज्ञानविरोधिनी । तथा च स्मृत्यन्तरम्–

'लोकवासनया जन्तोः शास्त्रवासनयापि च ।
देहवासनया ज्ञानं यथावन्नैव जायते ।।'

एतच्चारम्भनमस्कारादिष्वपि द्रष्टव्यम् । आरम्भः स्वार्थं परोपकारार्थं वा गृहक्षेत्रादिसंपादनप्रयत्नः । तावेतावाशीर्वादारम्भौ मुक्तेन त्याज्यौ । न चाशीर्वादाभावे प्रणमतां नृणां खेदः शङ्कनीयः, लोकवासनाखेदयोरुभयोः परिहाराय निखिलाशीर्वादप्रतिनिधित्वेन नारायणशब्दप्रयोगात् । आरम्भस्तु सर्वोऽपि दुष्ट एव । तथा च स्मृतिः—

'सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ।'
(भ. गी. १८. ४८.) इति ।

नमस्कारोऽपि विविदिषासंन्यासिनोऽभिहितः—

'यो भवेत् पूर्वसंन्यासी तुल्यो वै धर्मतो यदि ।
तस्मै प्रणामः कर्तव्यो नेतराय कदाचन ।।' इति ।

तत्र पूर्वत्वधर्मतुल्यत्वविचारे चित्तं विक्षिप्यते । अत एव नमस्कार-मात्र एव बहवः कलहायमाना उपलभ्यन्ते । तत्र निमित्तं वार्त्तिक-कारैर्दर्शितम्—

'प्रमादिनो बहिश्चित्ताः पिशुनाः कलहोत्सुकाः ।
संन्यासिनोऽपि दृश्यन्ते दैवसंदूषिताशयाः ।।'
(१. १५८४) इति ।

मुक्तस्य नमस्काराभावो भगवत्पादैर्दर्शितः–

'नामादिभ्यः परे भूम्नि स्वाराज्ये चेत् स्थितोऽद्वये ।
प्रणमेत् कं तदात्मज्ञो न कार्यं कर्मणा तदा ।।'
(उप. १७. ६४.) इति ।

चित्तकालुष्यहेतोर्नमस्कारस्य प्रतिषेधेऽपि सर्वसाम्यबुद्ध्या प्रसाद-हेतुर्नमस्कारोऽभ्युपेयते । तथा च स्मृतिः—

'ईश्वरो जीवकलया प्रविष्टो भगवानिति ।
प्रणमेद् दण्डवद् भूमावाश्वचण्डालगोखरम् ।।'
(भाग.) इति ।

स्तुतिर्मनुष्यविषया प्रतिषिध्यते, न त्वीश्वरविषया । तथा च बृहस्पतिस्मृतिः—

'आदरेण यथा स्तौति धनवन्तं धनेच्छया ।
तथा चेद् विश्वकर्तारं को न मुच्येत बन्धनात् ।।'
इति ।

अक्षीणत्वमदीनत्वम् । अत एव स्मृतिः–

‘ अलब्ध्वा न विषादी स्यात् काले यद्यशनं क्वचित् ।
लब्ध्वा न हृष्येद्धृतिमानुभयं दैवतन्त्रितम् ।। ’ इति ।

क्षीणकर्मत्वं विधिनिषेधानधीनत्वम् ‘ निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः ’ (शुका.) इति स्मरणात् । एतदेवाभिप्रेत्य भगवताप्युक्तम्––

‘ त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् । ’
(२. ४५) इति ।

नारदः––‘ स्मर्तव्यः सततं विष्णुर्विस्मर्तव्यो न जातुचित् ।
सर्वे विधिनिषेधाः स्युरेतयोरेव किंकराः ।। ’
(वि. पु.) इति ।

‘ अहेरिव गणाद् भीतः संमानान्मरणादिव ।
कुणपादिव यः स्त्रीभ्यस्तं देवा ब्राह्मणं विदुः ।। ’
(म. भा. आनु. २५१)

‘ राजादिवार्त्ता तेषां स्यात् ’ इत्युक्तत्वात् सर्पवद्गणाद्भीतिरुपपद्यते, संमानस्यासक्तिकारणतया पुरुषार्थविरोधित्वान्मरणवद्धेयत्वम् । ‘ नरकादिव ’ इति वा पाठः । अत एव स्मृतिः––

‘ असंमानात् तपोवृद्धिः संमानात्तु तपःक्षयः ।
अर्चितः पूजितो विप्रोऽदुग्धा गौरिव सीदति ।। ’

एतदेवाभिप्रेत्यावमान उपादेयतया स्मर्यते––

'तथा चरेत वै योगी सतां धर्ममनुस्मरन् ।
जना यथावमन्येरन्गच्छेयुर्नैव संगतिम् ।।' इति ।

स्त्रीषु द्विविधो दोषः, प्रतिषिद्धत्वं जुगुप्सितत्वं चेति । तत्र प्रतिषिद्धत्वमात्रं कदाचिद्रागात् प्रारब्धबलादुल्लङ्घ्यते । तदेतदभिप्रेत्याह स्मृतिः—

'मात्रा स्वस्रा दुहित्रा वा नैकशय्यासनो भवेत् ।
बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ।।'

(मनु. २. २१५)

तथा च स्मृतिभिर्जुगुप्सा वर्णिता—

'स्त्रीणामवाच्यदेशस्य क्लिन्ननाडीव्रणस्य च ।
अभेदेऽपि मनोभेदाज्जनः प्रायेण वञ्चयते ।
चर्मखण्डं द्विधा भिन्नमपानोद्गारधूपितम् ।
यद्रमन्ते नरास्तत्र साहसं किमतः परम् ।।'

'ये रमन्ते नरास्तत्र क्रिमितुल्याः कथं न ते' इति वा पाठः । अतः प्रतिषेधजुगुप्सयोरुभयोर्विवक्षया कुणपदृष्टान्तोऽत्राभिहितः ।

'येन पूर्णमिवाकाशं भवत्येकेन सर्वदा ।
शून्यं यस्य जनाकीर्णं तं देवा ब्राह्मणं विदुः ।।'

(म. भा. अनु. २५१)

संसारिणामेकाकित्वेनावस्थानं भयालस्यादिहेतुत्वाद्वर्ज्यम् । जनसमूहश्चातथाविधत्वादभ्युपेयः । योगिनस्तु तद्विपरीतत्वम् । एकाकित्वे सत्यविघ्नेन ध्यानानुवृत्तौ परिपूर्णेन परमानन्दात्मना सर्वमाकाशं पूर्णमिवावभासते । अतो भयालस्यशोकमोहादयो न भवन्ति,

'यस्मिन्सर्वाणि भूतानि आत्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥'
(ईश. उ. ७.) इति श्रुतेः ।

जनाकीर्णं स्थानं राजवार्त्तादिना ध्यानविरोधित्वादानन्दात्मप्रतीतिरहितं तच्छून्यमिव चित्तं क्लेशयति, जगतो मिथ्यात्वादात्मनः पूर्णत्वाच्चेत्यर्थः ॥

अतिवर्णाश्रमी सूतसंहितायां मुक्तिखण्डे पञ्चमाध्याये विष्णुं प्रति परमेश्वरेण वर्णितः—

'ब्रह्मचारी गृहस्थश्च वानप्रस्थोऽथ भिक्षुकः ।
अतिवर्णाश्रमी तेऽपि क्रमाच्छ्रेष्ठा विचक्षणाः ॥ ९ ॥
अतिवर्णाश्रमी प्रोक्तो गुरुः सर्वाधिकारिणाम् ।
न कस्यापि भवेच्छिष्यो यथाहं पुरुषोत्तम ॥ १४ ॥
अतिवर्णाश्रमी साक्षाद् गुरूणां गुरुरुच्यते ।
तत्समो नाधिकश्चास्मिँल्लोकेऽस्त्येव न संशयः ॥ १५ ॥
यः शरीरेन्द्रियादिभ्यो विभिन्नं सर्वसाक्षिणम् ।
पारमार्थिकविज्ञानं सुखात्मानं स्वयंप्रभम् ॥ १६ ॥
परं तत्त्वं विजानाति सोऽतिवर्णाश्रमी भवेत् ।
यो वेदान्तमहावाक्यश्रवणेनैव केशव ॥ १७ ॥
आत्मानमीश्वरं वेद सोऽतिवर्णाश्रमी भवेत् ।
यो वर्णाश्रमनिर्मुक्तमवस्थात्रयसाक्षिणम् ॥ १८ ॥
महादेवं विजानाति सोऽतिवर्णाश्रमी भवेत् ।
वर्णाश्रमादयो देहे मायया परिकल्पिताः ॥ १९ ॥

नात्मनो बोधरूपस्य मम ते सन्ति सर्वदा ।
इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ।। २० ।।
आदित्यसंनिधौ लोकश्चेष्टते स्वयमेव तु ।
तथा मत्संनिधानेन समस्तं चेष्टते जगत् ।। २१ ।।
इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ।
सुवर्णे हारकेयूरकटकस्वस्तिकादयः ।। २२ ।।
कल्पिता मायया तद्वज्जगन्मय्येव सर्वदा ।
इति यो वेद वेदान्तैः सोऽतिर्णाश्रमी भवेत् ।। २३ ।।
शुक्तिकायां यथा तारं कल्पितं मायया तथा ।
महदादि जगन्मायामयं मय्येव कल्पितम् ।। २४ ।।
इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ।
चण्डालदेहे पश्वादिशरीरे ब्रह्मविग्रहे ।। २५ ।।
अन्येषु तारतम्येन स्थितेषु पुरुषोत्तम ।
व्योमवत्सर्वदा व्याप्तः सर्वसंबन्धवर्जितः ।। २६ ।।
एकरूपो महादेवः स्थितः सोऽहं परामृतः ।
इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ।। २७ ।।
विनष्टदिग्भ्रमस्यापि यथापूर्वं विभाति दिक् ।
तथा विज्ञानविध्वस्तं जगन्मे भाति तन्न हि ।। २८ ।।
इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ।
यथा स्वप्नप्रपञ्चोऽयं मयि मायाविजृम्भितः ।। २९ ।।
तथा जाग्रत्प्रपञ्चोऽपि मयि मायाविजृम्भितः ।
इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ।। ३० ।।
यस्य वर्णाश्रमाचारो गलितः स्वात्मदर्शनात् ।
स वर्णानाश्रमान् सर्वानतीत्य स्वात्मनि स्थितः ।। ३१ ।।

यस्त्यक्त्वा स्वाश्रमान् वर्णानात्मन्येव स्थितः पुमान् ।
सोऽतिवर्णाश्रमी प्रोक्तः सर्ववेदार्थवेदिभिः ।। ३२ ।।
न देहो नेन्द्रियं प्राणो न मनो बुद्ध्यहंकृती ।
न चित्तं नैव माया च न च व्योमादिकं जगत् ।। ३३ ।।
न कर्ता नैव भोक्ता च न च भोजयिता तथा ।
केवलं चित्सदानन्दो ब्रह्मैवात्मा यथार्थतः ।। ३४ ।।
जलस्य चलनादेव चञ्चलत्वं यथा रवेः ।
तथाहंकारसंसर्गादेव संसार आत्मनः ।। ३५ ।।
तस्मादन्यगता वर्णा आश्रमा अपि केशव ।
आत्मन्यारोपिता एव भ्रान्त्या ते नात्मवेदिनः ।। ३६ ।।
न विधिर्न निषेधश्च न वर्ज्यावर्ज्यकल्पना ।
आत्मविज्ञानिनामस्ति तथा नान्यज्जनार्दन ।। ३७ ।।
स्वात्मविज्ञानिनां निष्ठामीदृशीमम्बुजेक्षण ।
मायया मोहिता मर्त्या नैव जानन्ति सर्वदा ।। ३८ ।।
न मांसचक्षुषा निष्ठा ब्रह्मविज्ञानिनामियम् ।
द्रष्टुं शक्या स्वतःसिद्धा विदुषां सैव केशव ।। ३९ ।।
यत्र सुप्ता जना नित्यं प्रबुद्धस्तत्र संयमी ।
प्रबुद्धा यत्र ते विद्वान् सुषुप्तस्तत्र केशव ।। ४० ।।
एवमात्मानमद्वन्द्वं निराकारं निरञ्जनम् ।
नित्यशुद्धं निराभासं सच्चिन्मात्रं परामृतम् ।। ४१ ।।
यो विजानाति वेदान्तैः स्वानुभूत्या च निश्चितम् ।
सोऽतिवर्णाश्रमी प्रोक्तः स एव गुरुरुत्तमः ।। ४२ ।।'

इति ।

तदेवम् 'विमुक्तश्च विमुच्यते' इत्यादिश्रुतयो जीवन्मुक्तस्थितप्रज्ञभगवद्भक्तगुणातीतब्राह्मणातिवर्णाश्रमिप्रति - पादकस्मृतिवाक्यानि च जीवन्मुक्तिसद्भावे प्रमाणानीति स्थितम् । इति जीवन्मुक्तिप्रमाणानि ।। ५ ।।

इति श्रीमद्विद्यारण्यप्रणीते जीवन्मुक्तिविवेके प्रथमं जीवन्मुक्ति-प्रमाणप्रकरणम् ।। १ ।।

द्वितीयं वासनाक्षयप्रकरणम् ।

अथ जीवन्मुक्तिसाधनं निरूपयामः । तत्त्वज्ञानमनोनाशवासनाक्षयास्तत्साधनम् । अत एव वासिष्ठरामायण उपशमप्रकरणस्यावसाने 'जीवन्मुक्तशरीराणाम्' (ल. वा. २८. १) इत्येतस्मिन् प्रस्तावे वसिष्ठ आह—

'वासनाक्षयविज्ञानमनोनाशा महामते ।
समकालं चिराभ्यस्ता भवन्ति फलदायिनः ।। ११६ ।।'
इति ।

अन्वयमुक्त्वा व्यतिरेकमाह—

'त्रय एते समं यावन्न स्वभ्यस्ता मुहुर्मुहुः ।
तावन्न पदसंप्राप्तिर्भवत्यपि समाशतैः ।।११५।।' इति ।

समकालाभ्यासाभावे बाधकमाह—

'एकैकशो निषेव्यन्ते यद्येते चिरयत्नतः ।
तन्न सिद्धिं प्रयच्छन्ति मन्त्राः संकलिता इव ।।११७।।'
इति ।

यथा संध्यावन्दनमार्जने सहविनियुक्तानाम् 'आपो हि ष्ठा' इत्यादीनां तिसृणामृचां मध्ये प्रतिदिनमेकैकस्या ऋचः पाठे शास्त्रीयानुष्ठानं न सिध्यति, यथा वा षडङ्गमन्त्राणामेकैकमन्त्रेण न सिद्धिः, यथा वा लोके शाकसूपौदनादीनामेकैकेन न भोजनसिद्धिः, तद्वत् । चिराभ्यासस्य प्रयोजनमाह—

'त्रिभिरेतैश्चिराभ्यस्तैर्हृदयग्रन्थयो दृढाः ।
निःशङ्कमेव त्रुटयन्ति बिसच्छेदाद् गुणा इव
।। ११८ ।।' इति ।

तस्यैव व्यतिरेकमाह––

'जन्मान्तरशताभ्यस्ता राम संसारसंस्थितिः ।
सा चिराभ्यासयोगेन विना न क्षीयते क्वचित्
।। ११९ ।।' इति ।

न केवलमेकैकाभ्यासे फलाभावः, किं तु तत्स्वरूपमपि न सिध्यतीत्याह––

'तत्त्वज्ञानं मनोनाशो वासनाक्षय एव च ।
मिथः कारणतां गत्वा दुःसाधानि स्थितानि हि
।। ११३ ।।' इति ।

त्रयाणामेतेषां मध्ये द्वयोर्द्वयोर्मेलने त्रीणि द्वन्द्वानि भवन्ति । तत्र मनोनाशवासनाक्षयद्वन्द्वस्यान्योन्यकारणत्वं व्यतिरेकमुखेनाह––

'यावद्विलीनं न मनो न तावद्वासनाक्षयः ।
न क्षीणा वासना यावत्तावच्चित्तं न शाम्यति
।। ११० ।।'

प्रदीपज्वालासंतानवद् वृत्तिसंतानरूपेण परिणममानमन्तःकरणद्रव्यं मननात्मकत्वान्मन इत्युच्यते । तस्य नाशो नाम वृत्तिरूपं परिणामं परित्यज्य निरुद्धत्वाकारेण परिणामः । तथा च पतञ्जलिर्योगशास्त्रे सूत्रयामास––'व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः' (३. ९)

इति । व्युत्थानसंस्कारा अभिभूयन्ते; निरोधसंस्काराः प्रादुर्भवन्ति; निरोधयुक्तः क्षणश्चित्तेनान्वीयते; सोऽयं मनोनाश इत्यवगन्तव्यम् । पूर्वापरपरामर्शमन्तरेण सहसोत्पद्यमानस्य क्रोधादिवृत्तिविशेषस्य हेतुश्चित्तगतः संस्कारो वासना, पूर्वपूर्वाभ्यासेन चित्ते वास्यमानत्वात् । तस्याश्च वासनायाः क्षयो नाम विवेकजन्यायां शान्तिदान्त्यादिशुद्धवासनायां दृढायां सत्यपि बाह्यनिमित्ते क्रोधाद्यनुत्पत्तिः । तत्र मनोनाशाभावे वृत्तिषूत्पद्यमानासु कदाचिद् बाह्यनिमित्तेन क्रोधाद्युत्पत्तेर्नास्ति वासनाक्षयः । अक्षीणायां तु वासनायां तथैव वृत्त्युत्पादनान्नास्ति मनोनाशः । तत्त्वज्ञानमनोनाशयोः परस्परकारणत्वं व्यतिरेकमुखेणाह––

'यावन्न तत्त्वविज्ञानं तावच्चित्तशमः कुतः ।
यावन्न चित्तोपशमो न तावत् तत्त्ववेदनम्
।। १११।।' इति ।

'इदं सर्वमात्मैव, प्रतीयमानं तु रूपरसादिकं जगन्मायामयम् न त्वेतद्वस्तुतोऽस्ति' इति निश्चयस्तत्त्वज्ञानम् । तस्यानुत्पत्तौ रूपरसादिविषयाणां सद्भावे सति तद्गोचराश्चित्तवृत्तयो न निवारयितुं शक्यन्ते यथा प्रक्षिप्यमाणेष्विन्धनादिषु वह्निज्वाला न निवार्यते तद्वत् । असति चित्तोपशमे वृत्तिभिर्गृह्यमाणेषु रूपादिषु 'नेह नानास्ति किंचन' (कठ.उ.४.११) इति श्रुतेः 'यजमानः प्रस्तरः' इत्यादेरिव प्रत्यक्षविरोधशङ्कया 'ब्रह्माद्वितीयम्' इत्येतादृशस्तत्त्वनिश्चयो नोदियात् । वासनाक्षयतत्त्वज्ञानयोः परस्परकारणत्वं व्यतिरेकमुखेनाह––

'यावन्न वासनानाशस्तावत् तत्त्वागमः कुतः ।
यावन्न तत्त्वसंप्राप्तिर्न तावद् वासनाक्षयः ।। ११२ ।।'
इति ।

क्रोधादिवासनास्वनष्टासु शमदमादिसाधनाभावान्न तत्त्वज्ञानमुदेति। अज्ञाते चाद्वितीयब्रह्मतत्त्वे क्रोधादिनिमित्तस्य सत्यत्वभ्रमानपायान्न वासना क्षीयते । यथोक्तानां त्रयाणां द्वन्द्वानामन्योन्यकारणत्वमन्वयमुखेन वयमुदाहरामः । मनसि नष्टे सति संस्कारोद्बोधकस्य बाह्यनिमित्तस्याप्रतीतौ वासना क्षीयते; क्षीणायां च वासनायां हेत्वभावेन क्रोधादिवृत्त्यनुदयान्मनो नश्यति। तदिदं मनोनाशवासनाक्षयद्वन्द्वम् । 'दृश्यते त्वग्र्यया बुद्ध्या' इति श्रुतेरात्मैक्याभिमुखवृत्तेर्दर्शनहेतुत्वादितरकृत्स्नवृत्तिनाशस्य तत्त्वज्ञानहेतुत्वमवगम्यते । सति च तत्त्वज्ञाने, मिथ्याभूते जगति नरविषाणादाविव धीवृत्त्यनुदयादात्मनश्च दृष्टत्वेन पुनर्वृत्त्यनुपयोगान्निरिन्धनाग्निवन्मनो नश्यति। तदिदं मनोनाशतत्त्वज्ञानयोर्द्वन्द्वम् । तत्त्वज्ञानस्य क्रोधादिवासनाक्षयहेतुतां वार्त्तिककार आह––

'रिपौ बन्धौ स्वदेहे च समैकात्म्यं प्रपश्यतः ।
विवेकिनः कुतः कोपः स्वदेहावयवेष्विव ।।'
(नै. २. १८) इति ।

क्रोधादिवासनाक्षयरूपस्य शमादेर्ज्ञानहेतुत्वं प्रसिद्धम् । वसिष्ठोऽपि––

'गुणाः शमादयो ज्ञानाच्छमादिभ्यस्तथा ज्ञता ।
परस्परं विवर्धेते द्वे पद्मसरसी इव ।।'
(४. १०७) इति ।

तदिदं वासनाक्षयतत्त्वज्ञानयोर्द्वन्द्वम् । तत्त्वज्ञानादीनां त्रयाणां संपादने साधनमाह–

'तस्माद्राघव यत्नेन पौरुषेण विवेकिना ।
भोगेच्छां दूरतस्त्यक्त्वा त्रयमेतत्समाश्रयेत्
।। ११४ ।।' इति ।

पौरुषो यत्नः केनाप्युपायेनावश्यं संपादयिष्यामीत्येवंविधोत्साहरूपो निर्बन्धः । विवेको नाम विभज्यनिश्चयः—तत्त्वज्ञानस्य श्रवणादिकं साधनम्, मनोनाशस्य योगः, वासनाक्षयस्य प्रतिकूलवासनोत्पादनमिति । भोगेच्छायाः स्वल्पाया अप्यभ्युपगमे 'हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते' (मनु. २. ९४) इति न्यायेनातिप्रसङ्गस्य दुर्वारत्वाद् दूरत इत्युक्तम् । ननु पूर्वत्र, विविदिषासंन्यासस्य तत्त्वज्ञानं फलम्, विद्वत्संन्यासस्य जीवन्मुक्तिरिति व्यवस्था वर्णिता; तथा च सति प्रथमतस्तत्त्वज्ञानं संपाद्य पश्चाद्विद्वत्संन्यासं कृत्वा जीवतः स्वस्य बन्धरूपयोर्वासनामनोवृत्त्योर्विनाशः संपादनीय इति प्रतिभाति; अत्र तु तत्त्वज्ञानादीनां सहैवाभ्यासो नियम्यते; अतः पूर्वोत्तरविरोध इति चेत्, नायं दोषः, प्रधानोपसर्जनभावेन व्यवस्थोपपत्तेः । विविदिषासंन्यासिनस्तत्त्वज्ञानं प्रधानम्, मनोनाशवासनाक्षयावुपसर्जनीभूतौ; विद्वत्संन्यासिनस्तु तद्वैपरीत्यम्; अतः सहाभ्यास उभयत्राप्यविरुद्धः । न च तत्त्वज्ञानोत्पत्तिमात्रेण कृतार्थस्य किमुत्तरकालीनेनाभ्यासप्रयासेनेति शङ्कनीयम्, जीवन्मुक्तिप्रयोजननिरूपणेन परिहरिष्यमाणत्वात् । ननु विद्वत्संन्यासिनो वेदनसाधनश्रवणा-

ह्यनुष्ठानवैफल्याद् वेदनस्य च स्वरूपेण कर्तुमकर्तुमन्यथा वा कर्तुमशक्यस्याननुष्ठेयत्वादुपसर्जनत्वेऽप्युत्तरकालीनोऽभ्यासः कीदृश इति चेत्, केनापि द्वारेण पुनः पुनस्तत्त्वानुस्मरणमिति ब्रूमः । तादृशश्चाभ्यासो लीलोपाख्याने (ल. वा. ६) दर्शितः—

'तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वं च ज्ञानाभ्यासं विदुर्बुधाः ।। १०८ ।।
सर्गादावेव नोत्पन्नं दृश्यं नास्त्येव तत्सदा ।
इदं जगदहं चेति बोधाभ्यासं विदुः परे ।। १११ ।।'

मनोनाशवासनाक्षयाभ्यासावपि तत्रैव दर्शितौ—

'अत्यन्ताभावसंपत्तौ ज्ञातुर्ज्ञेयस्य वस्तुनः ।
युक्त्या शास्त्रैर्यतन्ते ये ते तत्राभ्यासिनः स्थिताः
।। ११० ।।' इति ।

ज्ञातृज्ञेययोर्मिथ्यात्वधीरभावसंपत्तिः । स्वरूपेणाप्यप्रतीतिरत्यन्ताभावसंपत्तिः । युक्तिर्योगः । सोऽयं मनोनाशाभ्यासः ।

'दृश्यासंभवबोधेन रागद्वेषादितानवे ।
रतिर्नवोदिता यासौ ब्रह्माभ्यासः स उच्यते ।। ११२ ।।'
इति ।

सोऽयं वासनाक्षयाभ्यासः । तेष्वेतेषु त्रिष्वभ्यासेषु सामान्येन प्रतीयमानेषु प्रधानोपसर्जनभावो न विवेक्तुं शक्यत इति चेत् । मैवम्, प्रयोजनानुसारेण विवेक्तुं शक्यत्वात् । मुमुक्षोः पुरुषस्य जीवन्मुक्तिर्विदेहमुक्तिश्चेति प्रयोजनद्वयम् । अत एव 'विमुक्तश्च विमुच्यते' (कठ. उ. २. १. १) इति श्रूयते । तत्र जीवतः

पुरुषस्य दैवसंपदा मोक्षः, आसुरसंपदा बन्धः एतच्च षोडशाध्याये भगवताभिहितम्–

'दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।। ५ ।।'

इति ।

ते च संपदौ तत्रैवाभिहिते–

'अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ।। १ ।।
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ।। २ ।।
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ।। ३ ।।
दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ।।४।।' इति ।

पुनरप्याध्यायपरिसमाप्तेरासुरसंपत्प्रपञ्चिता। तत्राशास्त्रीयायाः स्वभावसिद्धाया आसुरसंपदो दुर्वासनायाः शास्त्रीयया पुरुषप्रयत्न-साध्यया दैवसंपदा सद्वासनया क्षये सति जीवन्मुक्तिर्भवति ।

वासनाक्षयवन्मनोनाशस्यापि जीवन्मुक्तिहेतुत्वं श्रूयते[1]

'मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ।। २ ।।
यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते ।
अतो निर्विषयं नित्यं मनः कार्यं मुमुक्षुणा ।। ३ ।।

[1] अमृतबिन्दूपनिषदि ।

निरस्तविषयासङ्गं संनिरुद्धं मनो हृदि ।
यदा यात्युन्मनीभावं तदा तत्परमं पदम् ।। ४ ।।
तावदेव निरोद्धव्यं यावद् हृदि गतं क्षयम् ।
एतज्ज्ञानं च मोक्षश्च शेषो ग्रन्थस्य विस्तरः ।। १५ ।।'
इति ।

बन्धो द्विविधः, तीव्रो मृदुश्च । तत्रासुरसंपत्साक्षादेव क्लेशहेतुत्वात् तीव्रो बन्धः । द्वैतमात्रप्रतीतिस्तु स्वयमक्लेशरूपत्वादासुरसंपदुत्पादकत्वाच्च मृदुर्बन्धः । तत्र वासनाक्षयेण तीव्रबन्ध एव निवर्तते, मनोनाशेन तूभयम् । तर्हि मनोनाशेनैवालम्, वासनाक्षयस्तु निरर्थक इति चेन्न; भोगहेतुना प्रबलेन प्रारब्धेन व्युत्थापिते मनसि वासनाक्षयस्य तीव्रबन्धनिवारणार्थत्वात्, भोगस्य मृदुबन्धेनाप्युपपत्तेः । तामसवृत्तयस्तीव्रबन्धः । सात्त्विकराजसवृत्तिद्वयं मृदुबन्धः । एतच्च

'दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।'
(भ. गी. २. ५६)

इत्यत्र स्पष्टीकृतम् । एवं च सति मृदुबन्धस्याभ्युपेयत्वात् तीव्रबन्धस्य वासनाक्षयेणैव निवृत्तेरनर्थको मनोनाश इति चेन्न, दुर्बलप्रारब्धापादितानामवश्यंभाविभोगानां प्रतीकारार्थत्वात् । तादृग्भोगस्य प्रतीकारनिवर्त्यत्वमभिप्रेत्येदमाहुः—

'अवश्यंभाविभोगानां प्रतीकारो भवेद्यदि ।
तदा दुःखैर्न लिप्येरन्नलरामयुधिष्ठिराः ।।'
(पञ्च. ७. १५६) इति ।

तदेवं जीवन्मुक्तिं प्रति वासनाक्षयमनोनाशयोः साक्षात्साधनत्वाद् प्राधान्यम्; तत्त्वज्ञानं तूभयोत्पादनेन व्यहितत्वादुपसर्जनम्। तत्त्वज्ञानस्य वासनाक्षयहेतुत्वं बहुशः श्रुतौ श्रूयते—

'ज्ञात्वा देवं सर्वपाशापहानिः' (श्वे. उ. १. १. ११) 'अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति' (कठ. उ. १. १. १२) 'तरति शोकमात्मवित्' (छा. उ. ७. १. ३.) 'तत्र को मोहः कः शोक एकत्वमनुपश्यतः' (ईश. उ. ७) 'ज्ञात्वा देवं मुच्यते सर्वपाशैः' (श्वे. उ. १. १. ८) इति। मनोनाशहेतुत्वं च तत्त्वज्ञानस्य श्रुतिसिद्धम्। विद्यादशामभिप्रेत्येदं श्रूयते—'यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन कं पश्येत् केन कं जिघ्रेत्' (बृ. उ. २. ४. १४) इत्यदि।

गौडपादाचार्यश्चहु

'आत्मतत्त्वानुबोधेन न संकल्पयते यदा।
अमनस्तां तदा याति ग्राह्याभावे तदग्रहः॥'
(३. ३२) इति।

जीन्मुक्तेर्वासनाक्षयमनोनाशाविव विदेहमुक्तेः साक्षात्साधनत्वाज्ज्ञानं प्रधानम्,

'ज्ञानादेव तु कैवल्यं प्राप्यते येन मुच्यते' इति स्मृतेः। केवलस्यात्मनो भावः कैवल्यं देहादिरहितत्वम्। तच्च ज्ञानादेव प्राप्यते, सदेहत्वस्याज्ञानकल्पितत्वेन ज्ञानैकनिवर्त्यत्वात्। ज्ञानादेवेत्येवकारेण कर्मव्यावृत्तिः 'न कर्मणा न प्रजया धनेन' (कै. उ. ४. १२. ३) इति श्रुतेः। यस्तु ज्ञानशास्त्रमनभ्यस्य यथासंभवं वासनाक्षयमनोनाशावभ्यस्य सगुणं ब्रह्मोपास्ते न तस्य

कैवल्यमस्ति, लिङ्गदेहस्यानपायात् । अत एवकारेण तावपि व्यावर्त्येते । येन मुच्यत इत्यस्यायमर्थः––येन ज्ञानप्रापितकेवलत्वेन कृत्स्नबन्धाद्विमुच्यत इति । बन्धश्चानेकविधः––अविद्याग्रन्थिः, अब्रह्मत्वम्, हृदयग्रन्थिः, संशयः, कर्माणि, असर्वकामत्वम्, मृत्युः, पुनर्जन्मेत्यादिशब्दैस्तत्र तत्र व्यवहारात् । त एते बन्धाः सर्वेऽपि ज्ञाननिवर्त्याः । तथा च श्रुतयः––'एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थि विकिरतीह सोम्य' (मुण्ड. उ. २. २. १०) । 'ब्रह्म वेद ब्रह्मैव भवति' (मुण्ड. उ. ३. २. ६)

'भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥'
(मुण्ड. उ. २. २. ८)

'यो वेद निहितं गुहायां परमे व्योमन्, सोऽश्नुते सर्वान्कामान्सह' (तै. उ. २. २. १); 'तमेव विदित्वातिमत्युमेति' (श्वे. उ. ३.८)

'यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥'
(कठ. उ. १. ३. ८)

'य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति' (बृ. उ. १. ४. १०) इत्यादीन्यसर्वज्ञत्वादिबन्धनिवृत्तिपराणि वाक्यान्यत्रोदाहरणीयानि । सेयं विदेहमुक्तिर्ज्ञानोत्पत्तिसमकालीना ज्ञेया, ब्रह्मण्यविद्यारोपितानामेतेषां बन्धानां विद्यया विनाशे सति पुनरुत्पत्त्यसंभवादननुभवाच्च । तदेतद्विद्यासमकालीनत्वं भाष्यकारः समन्वयसूत्रे (ब्र. सू. १. १. ४) प्रपञ्चयामासः, 'तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात्' (ब्र. सू. ४. १. १३) इत्यत्र च । ननु वर्तमानदेहपातानन्तरभाविनी विदेहमुक्तिरिति

बहवो वर्णयन्ति । तथा च श्रुतिः—'तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्ये' (छा. उ. ६. १४. २) इति ।

वाक्यवृत्तावप्युक्तम्—

'प्रारब्धकर्मवेगेन जीवन्मुक्तो यदा भवेत् ।
कंचित्कालमथारब्धकर्मबन्धस्य संक्षये ।। ५२ ।।
निरस्तातिशयानन्दं वैष्णवं परमं पदम् ।
पुनरावृत्तिरहितं कैवल्यं प्रतिपद्यते' ।। ५३ ।। इति ।

सूत्रकारोऽप्याह—'भोगेन त्वितरे क्षपयित्वा संपद्यते' (ब्र. सू. ४. १. १९) इति । इतरे प्रारब्धपुण्यपापे ।

वसिष्ठोऽप्याह—

'जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते ।
विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ।।'

(ल. वा. ५. ९८) इति ।

नायं दोषः, विवक्षाविशेषेण मतद्वयस्याविरोधात् । विदेहमुक्तिरित्यत्रत्येन देहशब्देन कृत्स्नं देहजातं विवक्षित्वा बहुभिर्वर्णितम् । अस्माभिस्तु भाविदेहमात्रविवक्षयोच्यते, तदनारम्भायैव ज्ञानसंपादनात् । अयं तु देहः पूर्वमेवारब्धः, अतो ज्ञानेनापि नास्यारम्भो वारयितुं शक्यते । एतद्देहनिवृत्तिरपि न ज्ञानफलम्, अज्ञानिनामप्यारब्धकर्मक्षये तन्निवृत्तेः । तर्हि वर्तमानलिङ्गदेहनिवृत्तिर्ज्ञानफलमस्तु, ज्ञानमन्तरेण तदनिवृत्तेरिति चेन्न; सत्यपि ज्ञाने जीवन्मुक्तेस्तन्निवृत्त्यभावात् । ननु ज्ञानस्य कंचित्कालं प्रारब्धेन कर्मणा प्रतिबन्धेनानिवर्तकत्वेऽपि प्रतिबन्धक्षये लिङ्गदेहनिवर्तकत्वं भविष्यतीति चेन्न, पञ्चपादिकाचार्येण 'यतो

ज्ञानमज्ञानस्यव निवर्तकम् ' इत्युपपादितत्वात् । तर्हि लिङ्गदेह-निवृत्तेः किं साधनमिति चेत्, सामग्रीनिवृत्तिरिति ब्रूमः। द्विविधं हि कार्यनिवर्तकम्, विरोधिसद्भावः सामग्रीनिवृत्तिश्चेति। तद्यथा विरोधिना वायुना तैलवर्त्तिसामग्रीनिवृत्त्या वा दीपो निवर्तते। लिङ्गदेहस्य साक्षाद्विरोधिनं न पश्यामः। सामग्री हि द्विविधा प्रारब्धमनारब्धं चेति। ताभ्यामुभाभ्यामज्ञानिनां लिङ्गदेह इहामुत्र चावतिष्ठते। ज्ञानिनां त्वनारब्धस्य ज्ञानेन निवृत्तेः प्रारब्धस्य च भोगेन निवृत्तेः, तैलवर्तिरहितदीप-वत्सामग्रीनिवृत्त्या लिङ्गदेहो निवर्तते। अतो न तन्निवृत्तिर्ज्ञान-फलम्। नन्वनेन न्यायेन भाविदेहानारम्भोऽपि न ज्ञानफलम्। तथा हि—किमनारम्भ एव फलम्, किं वा तत्परिपालनम्? नाद्यः, तस्य प्रागभावरूपत्वेनानादिसिद्धत्वात्। न द्वितीयः, अनारब्धकर्मरूपसामग्रीनिवृत्त्यैव भाविदेहारम्भप्रागभावपरि-पालनसिद्धेः। न च तन्निवृत्तिः फलम्, अविद्यानिवृत्तेरेव विद्या-फलत्वात्। नैष दोषः, भाविजन्मानारम्भादीनां विद्याफलत्वस्य प्रामाणिकत्वात्। 'यस्माद् भूयो न जायते' (कठ. उ. १. ३. ८) इत्याद्युदाहृताः श्रुतयस्तत्र प्रमाणम्। न च ज्ञानमज्ञानस्यैव निवर्तकमिति न्यायेन विरोधः। अज्ञानसहभावनियतानामब्रह्म-त्वादीनामज्ञानशब्देन पञ्चपादिकाचार्यैर्विवक्षितत्वात्। अन्यथा-नुभवविरोधः। अनुभूयते ह्यज्ञाननिवृत्तिवदब्रह्मत्वादिनिवृत्तिरपि। तस्माद्भाविदेहराहित्यलक्षणा विदेहमुक्तिर्ज्ञानसमकालीना। तथा च याज्ञवल्क्यवचनं श्रूयते—'अभयं वै जनक प्राप्तोऽसि' (बृ. उ. ४. २. ४) इति, 'एतावदरे खल्वमृतत्वम्' (बृ. उ. ४. ५. १५) इति च। श्रुत्यन्तरेऽपि 'तमेवं विद्वानमृत इह भवति'

(पु. सू.) इति। यद्युत्पन्नेऽपि तत्त्वज्ञाने तत्फलभूता विदेह-मुक्तिस्तदानीं न भवेत्, कालान्तरे च भवेत्, तदा ज्योतिष्टो-मादाविव ज्ञानजन्यमपूर्वं किंचित्कल्प्येत ; तथा च कर्मशास्त्र एव ज्ञानशास्त्रमन्तर्भवेत्। अथोच्यते मन्त्रादिप्रतिबद्धाग्निवत्प्रारब्ध-प्रतिबद्धं ज्ञानं कालान्तरे विदेहमुक्तिं दास्यतीति। मैवम्, अविरोधात्। न ह्यस्मदभिमता भाविदेहात्यन्ताभावलक्षणा विदेहमुक्तिर्वर्तमानदेहमात्रस्थापकेन प्रारब्धेन विरुध्यते, येन प्रतिबध्येत। किंच क्षणिकत्वेन कालान्तरे स्वयमविद्यमानं ज्ञानं कथं मुक्तिं दद्यात्? ज्ञानान्तरं चरमसाक्षात्कारलक्षण-मुत्पत्स्यत इति चेन्न ; साधनाभावात्। प्रतिबन्धकप्रारब्ध-निवृत्त्यैव सह गुरुशास्त्रदेहेन्द्रियाद्यशेषजगत्प्रतिभासनिवृत्तेः किं तत्साधनं स्यात्? तर्हि 'भूयश्चान्ते विश्वमायानिवृत्तिः' (श्वे. उ. १. १०) इत्यस्याः श्रुतेः कोऽर्थ इति चेत् ; आरब्धान्ते निमित्ताभावाद् देहेन्द्रियाद्यशेषनैमित्तिकनिवृत्तिरित्येवार्थः। ततो भवदभिमता वर्तमानदेहराहित्यलक्षणा विदेहमुक्तिः पश्चादस्तु देहपातानन्तरम् ; अस्मदभिमता तु ज्ञानसमकालीनैव। एतदेवा-भिप्रेत्य भगवाञ्शेष आह–

'तीर्थे श्वपचगृहे वा नष्टस्मृतिरपि परित्यजन् देहम्।
ज्ञानसमकालमुक्तः कैवल्यं याति हतशोकः॥ ८१॥' इति।

तस्माद्विदेहमुक्तौ साक्षात्साधनस्य तत्त्वज्ञानस्य प्रधानत्वमुपपन्नम्। वासनाक्षयमनोनाशयोर्ज्ञानसाधनत्वेन व्यवहितत्वादुपसर्जनत्वम्। आसुरवासनाक्षयकारिण्या दैववासनाया ज्ञानसाधनत्वं श्रुति-स्मृत्योरुपलभ्यते–'शान्तो दान्त उपरतस्तितिक्षुः समाहितो

भूत्वात्मन्येवात्मानं पश्येत्' (बृ. उ. ४. ४. २३) इति श्रुतिः। स्मृतिरपि–

'अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ।।
इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ।।
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ।।
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ।।
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ।।'
(भ. गी. १३. ८–१२) इति।

अन्यस्मिन्नहंबुद्धिरभिष्वङ्गः। ज्ञायतेऽनेनेति व्युत्पत्त्या ज्ञानसाधनमित्यर्थः। मनोनाशस्यापि ज्ञानसाधनत्वं श्रुतिस्मृतिप्रसिद्धम्—'ततस्तु तं पश्यति निष्कलं ध्यायमानः' (मु. उ. ३. १. ८.) इति श्रुतिः। 'अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति' (कठ. उ. २. १२) इति च। प्रत्यगात्मसमाधिप्राप्त्या देवं ज्ञात्वेत्यर्थः।

'यं विनिद्रा जितश्वासाः संतुष्टाः संयतेन्द्रियाः ।
ज्योतिः पश्यन्ति युञ्जानास्तस्मै विद्यात्मने नमः ।।'
(म. भा. शा. ४६. ५५)

इति स्मृतिः।

तदेवं तत्त्वज्ञानादीनां त्रयाणां विदेहमुक्तिजीवन्मुक्तिवशाद् गुणप्रधानभावव्यवस्था सिद्धा । ननु विविदिषासंन्यासिना संपादितानामेतेषां किं विद्वत्संन्यासादूर्ध्वमनुवृत्तिमात्रम्, किं वा पुनरपि संपादनप्रयत्नोऽपेक्षितः । नाद्यः, तत्त्वज्ञानस्येवान्ययोरप्ययत्नसिद्धत्वे प्राधान्यप्रयुक्तादराभावप्रसङ्गात् । न द्वितीयः, इतरयोरिव ज्ञानस्यापि प्रयत्नसापेक्षत्वे सत्युपसर्जनत्वप्रयुक्तौदासीन्याभावप्रसङ्गात् । नायं दोषः, ज्ञानस्यानुवृत्तिमात्रमितरयोर्यत्नसाध्यत्वमित्यङ्गीकारात् । तथा हि—विद्याधिकारी द्विविधः, कृतोपास्तिरकृतोपास्तिश्चेति । तत्रोपास्यसाक्षात्कारपर्यन्तामुपास्तिं कृत्वा यदि ज्ञाने प्रवर्तेत तदा वासनाक्षयमनोनाशयोर्दृढतरत्वेन ज्ञानादूर्ध्वं विद्वत्संन्यासजीवन्मुक्ती स्वत एव सिध्यतः । तादृश एव शास्त्राभिमतो मुख्यो विद्याधिकारी । ततस्तं प्रति शास्त्रेषु सहोपन्यासात्, स्वरूपेण विविक्तावपि विद्वत्संन्यासविविदिषासंन्यासौ संकीर्णाविव प्रतिभासेते । इदानींतनास्तु प्रायेणाकृतोपास्तय एवौत्सुक्यमात्रात्सहसा विद्यायां प्रवर्तन्ते । वासनाक्षयमनोनाशौ च तात्कालिकौ संपादयन्ति । तावता श्रवणमनननिदिध्यासनानि निष्पाद्यन्ते । तैश्च दृढाभ्यस्तैरज्ञानसंशयविपर्ययनिरासात् तत्त्वज्ञानं सम्यगुदेति । उदितस्य ज्ञानस्य बाधकप्रमाणाभावान्निवृत्ताया अविद्यायाः पुनरुत्पत्तिकारणाभावाच्च नास्ति तस्य शैथिल्यम् । वासनाक्षयमनोनाशौ तु दृढाभ्यासाभावाद् भोगप्रदेन प्रारब्धेन तदा तदा बाध्यमानत्वाच्च सवातप्रदेशदीपवत्सहसा निवर्तेते । तथा च वसिष्ठः—

'पूर्वेभ्यस्तु प्रयत्नेभ्यो विषमोऽयं हि संमतः ।
दुःसाधो वासनात्यागः सुमेरून्मूलनादपि ॥'
(ल. वा. २८. १०९) इति ।

अर्जुनोऽपि—

'चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥'
(भ. गी. ६. ३४) इति ।

तस्मादिदानींतनानां विद्वत्संन्यासिनां ज्ञानस्यानुवृत्तिमात्रम् । वासनाक्षयमनोनाशौ तु प्रयत्नसंपाद्याविति स्थितम् । ननु केयं वासना यस्याः क्षयाय प्रयतितव्यमिति चेत् तत्स्वरूपमाह वसिष्ठः—

'दृढभावनया त्यक्तपूर्वापरविचारणम् ।
यदादानं पदार्थस्य वासना सा प्रकीर्तिता ॥
भावितं तीव्रसंवेगादात्मना यत्तदेव सः ॥
भवत्याशु महाबाहो विगतेतरसंस्मृतिः ॥
तादृग्रूपो हि पुरुषो वासनाविवशीकृतः ।
संपश्यति यदेवैतत् सद्वस्त्विति विमुह्यति ॥
वासनावेगवैवश्यात् स्वरूपं प्रजहाति तत् ।
भ्रान्तं पश्यति दुर्दृष्टिः सर्वं मदवशादिव ॥'
(ल. वा. २८. ४८—५१) इति ।

अत्र च स्वस्वदेशाचारकुलधर्मभाषाभेदतद्गतापशब्दसुशब्दादिषु प्राणिनामभिनिवेशः सामान्यत उदाहरणम् । विशेषतस्तु भेदानुक्त्वा पश्चादुदाहरामः । यथोक्तां वासनामभिप्रेत्य बृहदारण्यके

श्रूयते—' स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ' (बृ. उ. ४. ४. ५) इति । वासनाभेदो वाल्मीकिना दर्शितः—

' वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा ।
मलिना जन्महेतुः स्याच्छुद्धा जन्मविनाशिनी ॥
अज्ञानसुघनाकारा घनाहंकारशालिनी ।
पुनर्जन्मकरी प्रोक्ता मलिना वासना बुधैः ॥
पुनर्जन्माङ्कुरं त्यक्त्वा स्थिता संभृष्टबीजवत् ।
देहार्थं ध्रियते ज्ञातज्ञेया शुद्धेति चोच्यते ॥ '
(ल. वा. १. १०—१२) इति ।

देहादीनां पञ्चकोशानां तत्साक्षिणश्चिदात्मनश्च भेदावरकमज्ञानम्, तेन सुष्ठु घनीभूत आकारो यस्याः सेयमज्ञानसुघनाकारा । यथा क्षीरं तक्रमेलनेन घनीभवति, यथा वा विलीनं घृतमत्यन्तशीतलप्रदेशे चिरमवस्थापितं सुघनीभवति तथा वासना द्रष्टव्या । घनीभावश्चात्र भ्रान्तिपरम्परा । तां चासुरसंपद्विवरणे भगवानाह—

' प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत् कामहैतुकम् ॥
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद् गृहीत्वासद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ।।
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ।। '

(भ. गी. १६. ८—१२) इति ।

त आसुरा जगदसत्यमाहुः । नास्ति सत्यं वेदपुराणादिप्रमाणं यस्मिंस्तादृशं जगदाहुः । वेदानां प्रामाण्यं न मन्यन्त इत्यर्थः । अत एव नास्तीश्वरः कर्ता व्यवस्थापकश्च यस्मिंस्तादृशं जगदाहुः । तर्हि कुतोऽस्य जगत उत्पत्तिं वदन्तीत्यत्राह—अपरस्परेति । अपरश्च परश्चेत्यपरस्परम् । अपरस्परतोऽन्योन्यतः स्त्रीपुरुष-मिथुनात् संभूतं जगत् । किमन्यत्कारणमस्य ? नास्त्यन्यत्किंचित्; किं तु कामहैतुकम्, स्त्रीपुरुषयोः काम एव प्रवाहरूपेण हेतुरस्ये-त्याहुरित्यर्थः । घनाहंकारश्च तत्रैवोदाहृतः—

' इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ।।
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ।।
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ।।
अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ।। '

(भ. गी. १६. १३—१६) इति।

एतेन पुनर्जन्मकारणत्वमुदाहृतं भवति, तच्च पुनः प्रपञ्चितम्—

‘ आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ।।
अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ।।
तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ।।
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ।। ’
(भ. गी. १६. १७—२०) इति ।

शुद्धवासना तु ज्ञातज्ञेया । ज्ञेयस्वरूपं त्रयोदशाध्याये भगवानाह—

‘ ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ।।
सर्वतः पाणिपादं तत् सर्वतोक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ।।
सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ।।
बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात् तदविज्ञेयं दूरस्थं चान्तिके च तत् ।।
अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ।।
ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ।। ’
(भ. गी. १३. १२—१७) इति ।

अत्र तटस्थलक्षणस्वरूपलक्षणाभ्यामवगन्तुं सोपाधिकनिरुपाधिकस्वरूपद्वयमुपन्यस्तम्। कदाचित्संबन्धि सद्यल्लक्षयति तत्तटस्थलक्षणम्। यथा 'काकवद् देवदत्तगृहम्' इति। तथा कालत्रयसंबन्धि सद्यल्लक्षयति तत्स्वरूपलक्षणम्। यथा 'प्रकृष्टप्रकाशश्चन्द्र:' इति। ननु त्यक्तपूर्वापरविचारत्वं वासनालक्षणमुक्तम्; ज्ञेयज्ञानं च विचारजन्यम्; अतो न शुद्धायां तल्लक्षणमस्ति। मैवम्, लक्षणे दृढभावनयेत्युक्तत्वात्। यथा बहुषु जन्मसु दृढभावितत्वेनास्मिञ्जन्मनि विनैव परोपदेशमहंकारममकारकामक्रोधादयो मलिनवासना उत्पद्यन्ते, तथा प्राथमिकस्य बोधस्य विचारजन्यत्वेऽपि दीर्घकालनैरन्तर्यसत्कारैर्भाविते तत्त्वे पश्चाद्वाक्ययुक्तिपरामर्शमन्तरेणैव पुरोवर्तिघटादिवत्सहसा तत्त्वं परिस्फुरति; तादृश्या बोधानुवृत्त्या सहित इन्द्रियव्यवहार: शुद्धवासना। सा च देहजीवनमात्रायोपयुज्यते, नतु दम्भदर्पाद्यासुरसंपदुत्पादनाय, नापि जन्मान्तरहेतुधर्माधर्मोत्पादनाय। यथा भृष्टानि व्रीह्यादिबीजानि कुसूलपूरणमात्रायोपयुक्तानि, न तु रुचिरान्नाय नापि सस्यनिष्पत्तये, तद्वत्। मलिना च वासना त्रिविधा, लोकवासना शास्त्रवासना देहवासना चेति। सर्वे जना यथा मां न निन्दन्ति यथा वा स्तुवन्ति तथैव सर्वदाचरिष्यामीत्यभिनिवेशो लोकवासना। तस्याश्च संपादयितुमशक्यत्वान्मलिनत्वम्। तथा हि—

'को न्वस्मिन् सांप्रतं लोके गुणवान् कश्च वीर्यवान्।'
(रामा. १. १. २)

इत्यादिना बहुधा वाल्मीकि: पप्रच्छ।

'इक्ष्वाकुवंशप्रभवो रामो नाम जनै: श्रुत:।'
(रामा. १. १)

इत्यादिना प्रत्युत्तरं नारदो ददौ । तादृशस्यापि रामस्य पतिव्रता-शिरोमणिभूताया जगन्मातुः सीतायाश्च श्रोतुमशक्यो जनापवादः संप्रवृत्तः ; किमु वक्तव्यमन्येषाम् ? तथा हि देशविशेषेण परस्परं निन्दाबाहुल्यमुपलभ्यते। दाक्षिणात्यैर्विप्रैरौत्तराहा वेदविदो विप्रा मांसभक्षिणो निन्द्यन्ते । औत्तराहैश्च मातुलसुतोद्वाहिनो यात्रासु मृद्भाण्डवाहिनो दाक्षिणात्या निन्द्यन्ते । बह्वृचा आश्वलायन-शाखां काण्वशाखायाः प्रशस्तां मन्यन्ते। वाजसनेयिनस्तु वैपरी-त्येन । एवं स्वस्वकुलगोत्रबन्धुवर्गेष्टदेवतादिप्रशंसा परकीयनिन्दा च आविद्वदङ्गनागोपालं सर्वत्र प्रसिद्धा । एतदेवाभिप्रेत्योक्तम्—

'शुचिः पिशाचो विचलो विचक्षणः
क्षमोऽप्यशक्तो बलवांश्च दुष्टः ।
निश्चित्तचोरः सुभगोऽपि कामी
को लोकमाराधयितुं समर्थः ।।' इति,
'विद्यते न खलु कश्चिदुपायः-
सर्वलोकपरितोषकरो यः ।
सर्वथा स्वहितामाचरणीयं
किं करिष्यति जनो बहुजल्पः।।' इति च ।।

अतो लोकवासनाया मलिनत्वमभिप्रेत्य योगीश्वरस्य तुल्यनिन्दा-स्तुतित्वं मोक्षशास्त्रेषु वर्णितम् । शास्त्रवासना त्रिविधा, पाठ-व्यसनं बहुशास्त्रव्यसनमनुष्ठानव्यसनं चेति । पाठव्यसनं भरद्वाजे ऽवगम्यते । स हि पुरुषायुषत्रयेण बहून्वेदानधीत्येन्द्रेण चतुर्थायुषि प्रलोभितस्तत्रापि परिशिष्टवेदाध्ययनायोद्यमं चकार । तस्यापि पाठस्याशक्यत्वान्मलिनवासनात्वम् । तां चाशक्यतामिन्द्रः

प्रतिबोध्य पाठान्निवर्त्य ततोऽप्यधिकाय पुरुषार्थाय सगुणब्रह्मविद्यामुपदिदेश। तदेतत्सर्वं तैत्तिरीयब्राह्मणे द्रष्टव्यम्। तथैवात्यन्तिकपुरुषार्थाभावाद्बहुशास्त्रव्यसनस्य मालिन्यं कावषेयगीतायामुपलभ्यते—'कश्चिन्मुनिर्दुर्वासा बहुविधशास्त्रपुस्तकभारैः सह महादेवं नमस्कर्तुमागतस्तत्सभायां मुनिना नारदेन भारवाहिगर्दभसाम्यमापादितः कोपात्पुस्तकानि लवणार्णवे परित्यज्य महादेवेनात्मविद्यायां प्रवर्तितः' इति। आत्मविद्या चानन्तर्मुखस्य गुरुकारुण्यरहितस्य न वेदशास्त्रमात्रेणोत्पद्यते। तथा च श्रुतिः— 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन' (कठ. उ. १. २. २२) इति। अन्यत्राप्युक्तम्—

'बहुशास्त्रकथाकन्थारोमन्थेन वृथैव किम्।
अन्वेष्टव्यं प्रयत्नेन तत्त्वज्ञैर्ज्योतिरान्तरम्॥' इति,
'अधीत्य चतुरो वेदान्धर्मशास्त्राण्यनेकशः।
ब्रह्मतत्त्वं न जानाति दर्वी पाकरसं यथा॥' इति च।

'नारदश्चतुःषष्टिकलाकुशलोऽप्यनात्मवित्त्वेनानुतप्तः सनत्कुमारमुपससाद' (छा. ७.) इति च्छन्दोगा अधीयते। अनुष्ठानव्यसनं विष्णुपुराणे निदाघस्योपलभ्यते। वासिष्ठरामायणे दाशूरस्य। निदाघो हि ऋभुणा पुनः पुनः प्रबोध्यमानोऽपि कर्मश्रद्धाजाड्यं चिरं न जहौ। दाशूरश्चात्यन्तश्रद्धाजाड्येनानुष्ठानाय शुद्धप्रदेशं भूमौ न क्वाप्युपलेभे। अस्याश्च कर्मवासनायाः पुनर्जन्महेतुत्वान्मलिनत्वम्। तथा चाथर्वणिका अधीयते—

'प्लवा ह्येते अदृढा यज्ञरूपा
अष्टादशोक्तमवरं येषु कर्म।

एतच्छ्रेयो येऽभिनन्दन्ति मूढा
जरामृत्युं ते पुनरेवापि यन्ति ।।
अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितंमन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ।।
अविद्यायां बहुधा वर्तमाना
वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागा-
त्तेनातुराः क्षीणलोकाश्च्यवन्ते ।।
इष्टापूर्तं मन्यमाना वरिष्ठं
नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वे-
मं लोकं हीनतरं वा विशन्ति ।।'

(मु. उ. १. २. ७–१०)

भगवताप्युक्तम्–

'यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ।।
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ।।
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ।।
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ।।

यावानर्थ उदपाने सर्वतःसंप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ।। '
(भ. गी. २. ४२–६) इति ।

दर्पहेतुत्वाच्च शास्त्रवासनाया मलिनत्वम् । श्वेतकेतुरल्पेनैव कालेन सर्वान्वेदानधीत्य दर्पेण पितुरपि पुरतो विनयं न चकारेति च्छन्दोगाः षष्ठाध्याये पठन्ति । तथा बालाकिः कानिचिदुपासनान्यवगत्य दृप्त उशीनरादिषु बहुषु देशेषु दिग्विजयेन बहून्विप्रानवज्ञाय काश्यामजातशत्रुं ब्रह्मविच्छिरोमणिमनुशासितुं धाष्टर्च्यं चकारेति कौषीतकिनो वाजसनेयिनश्चाधीयते । देहवासनाप्यात्मत्वगुणाधानदोषापनयनभ्रान्तिभेदात् त्रिविधा । तत्रात्मत्वं भाष्यकार उदाजहार—' देहमात्रं चैतन्यविशिष्टमात्मेति प्राकृता जना लौकायतिकाश्च प्रतिपन्नाः ' (ब्र. सू. भा. १. १. १) इति । ' स वा एष पुरुषोऽन्नरसमयः ' इत्यारभ्य ' तस्मादन्नं तदुच्यते ' (तै. उ. २. १. २) इत्यन्तेन ग्रन्थेन तामेव प्राकृतप्रतिपत्तिं तैत्तिरीयाः स्पष्टीकुर्वन्ति । ' विरोचनः प्रजापतिनानुशिष्टोऽपि स्वचित्तदोषेण देहात्मबुद्धिं दृढीकृत्यासुरान् सर्वाननुशशास ' इति च्छन्दोगा अष्टमाध्याये समामनन्ति । गुणाधानं द्विविधं लौकिकं शास्त्रीयं चेति । समीचीनशब्दादिसंपादनं लौकिकम् । कोमलध्वनिना गातुमध्येतुं वा तैलपानमरीचभक्षणादिषु लोकाः प्रयतन्ते । मृदुस्पर्शाय लोकाः पुष्टिकरावौषधाहारावुपयुञ्जते । लावण्यायाभ्यङ्गोद्वर्तनदुकूलालंकारानुपसेवन्ते । सौगन्ध्याय स्रगालेपने धारयन्ति । शास्त्रीयं गुणमाधातुं गङ्गास्नानसालग्रामतीर्थादिकं संपादयन्ति । दोषापनयनं च चिकित्सकोक्तैरौषधैर्मुखादिप्रक्षालनेन च लौकिकम्, शौचाचमनादिभिर्वैदिकमित्युभयविधम् । अस्याश्च देह-

वासनाया मालिन्यं वक्ष्यते। देहस्यात्मत्वं तावदप्रामाणिकत्वादशेषदुःखहेतुत्वाच्च मलिनम्। अस्मिंश्चार्थे पूर्वाचार्यैः सर्वैरपि पराक्रान्तम्। गुणाधानं च प्रायेण न पश्यामः। प्रसिद्धा एव गायका अध्यापकाश्च। प्रयतमाना अपि बहवो ध्वनिसौष्ठवं न लभन्ते। मृदुस्पर्शोऽङ्गपुष्टिश्च न नियतौ। लावण्यसौगन्ध्ये अपि दुकूलस्रगादिनिष्ठे न तु देहनिष्ठे। अत एव विष्णुपुराणेऽभिहितम्—

‘ मांसासृक्पूयविण्मूत्रस्नायुमज्जास्थिसंहतौ ।।
देहे चेत्प्रीतिमान्मूढो भविता नरकेऽपि सः ।।
स्वदेहाशुचिगन्धेन न विरज्येत यः पुमान् ।
वैराग्यकारणं तस्य किमन्यदुपदिश्यते ।। ’ इति ।

शास्त्रीयं च गुणाधानं प्रबलेन शास्त्रान्तरेणापोह्यते, यथा ‘न हिंस्यात्सर्वा भूतानि’ इत्यस्य, ‘अग्नीषोमीयं पशुमालभेत’ इत्यनेनापवादस्तद्वत्। प्रबलतरं शास्त्रमेतदन्यशास्त्रापेक्षया।

‘ यस्यात्मबुद्धिः कुणपे त्रिधातुके
स्वधीः कलत्रादिषु भौम इज्यधीः ।
यस्तीर्थबुद्धिः सलिले न कर्हिचि-
ज्जनेष्वभिज्ञेषु स एव गोखरः ।। (भा.)
अत्यन्तमलिनो देहो देही चात्यन्तनिर्मलः ।
उभयोरन्तरं ज्ञात्वा कस्य शौचं विधीयते ।। ’ इत्यादि ।

यद्यप्यनेन शास्त्रेण दोषापनयनं प्रतिषिध्यते नतु गुणाधानम्, तथापि सति विरोधिनि प्रबलदोषे गुण आधातुमशक्य इत्यर्थाद् गुणाधानस्य प्रतिषेधः। अत्यन्तमालिन्यं चात्र मैत्रायणीय-

शाखायां श्रूयते–'भगवन्नस्थिचर्मस्नायुमज्जामांसशुक्रशोणिताश्रुदूषिकादूषिते विण्मूत्रवातपित्तकफसंघाते दुर्गन्धे निःसारेऽस्मिञ्शरीरे किं कामोपभोगैः' (१. १. २) इति, 'शरीरमिदं मैथुनादेवोद्भूतं संविद्व्यपेतं निरय इव मूत्रद्वारेण निष्क्रान्तमस्थिभिश्चितं मांसेनानुलिप्तं चर्मणावनद्धं विण्मूत्रपित्तकफमज्जामेदोवसाभिरन्यैश्च मलैर्बहुभिः परिपूर्णं कोश इव वसुना' इति च। चिकित्सया च रोगशान्तिर्न नियता। शान्तोऽपि रोगः कदाचित्पुनरुदेति। नवभिश्छिद्रैर्निरन्तरं स्रवत्सु मलेषु रोमकूपैरसंख्यातैः स्विन्ने गात्रे को नाम खेदेन प्रक्षालयितुं शक्नुयात्? तदुक्तं पूर्वाचार्यैः–

'नवच्छिद्रयुता देहाः स्रवन्ति घटिका इव ।
बाह्यशौचैर्न शुध्यन्ति नान्तःशौचं च विद्यते ।।'

अतो देहवासना मलिना। तदेतन्मालिन्यमभिप्रेत्य वसिष्ठ आह–

'आपादमस्तकमहं मातापितृविनिर्मितः ।
इत्येको निश्चयो राम बन्धायासद्विलोकनात् ।।'

(ल. वा. २०. ४२)

'सा कालसूत्रपदवी सा महावीचिवागुरा ।
सासिपत्रवनश्रेणी या देहेऽहमिति स्थितिः ।।
सा त्याज्या सर्वयत्नेन सर्वनाशेऽप्युपस्थिते ।
स्प्रष्टव्या सा न भव्येन सश्वमांसेव पुल्कसी ।।'

(ल. वा. १८. १६, १७) इति ।

तदेतल्लोकशास्त्रदेहवासनात्रयमविवेकिनामुपादेयत्वेन प्रतिभास-

मानमपि विविदिषोर्वेदनोत्पत्तिविरोधित्वाद्विदुषो ज्ञानप्रतिष्ठा-विरोधित्वाच्च विवेकिभिर्हेयम् ।

अत एव स्मर्यते–

'लोकवासनया जन्तोः शास्त्रवासनयापि च ।
देहवासनया ज्ञानं यथावन्नैव जायते ।।'(सू. सं)इति ।

या तु दम्भदर्पाद्यासुरसंपद्रूपा मानसवासना, तस्या नरक-हेतुत्वान्मालिन्यमतिप्रसिद्धम् । अतः केनाप्युपायेन वासनाचतुष्ट-यस्य क्षयः संपादनीयः । यथा वासनायाः क्षयः संपादनीयस्तथा मनसोऽपि । न च तार्किकवन्नित्यद्रव्यमणुपरिमाणं मनो वैदिका अभ्युपगच्छन्ति येन मनोनाशो दुःसंपादः स्यात् । किं तर्हि साव-यवमनित्यं सर्वदा जतुसुवर्णादिवद्बहुविधपरिणामार्हं द्रव्यं मनः । तस्य लक्षणं प्रमाणं च वाजसनेयिनः समामनन्ति—'कामः संकल्पो विचिकित्सा श्रद्धाश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव' (बृ. उ. १. ५. ३) इत्येतल्लक्षणम् । याः कामादि-वृत्तयः क्रमेणोत्पद्यमानाश्चाक्षुषप्रत्यक्षघटादिवत् साक्षिप्रत्यक्षे-णातिस्पष्टं भासन्ते, तदुपादानं मन इत्यर्थः । 'अन्यत्रमना अभूवं नादर्शमन्यत्रमना अभूवं नाश्रौषम्' (बृ. उ. १. ५. ३.) इति 'मनसा ह्येष पश्यति मनसा शृणोति' (बृ. उ. १. ५. ३) इत्येतत्प्रमाणम् । चक्षुःसंनिकृष्टः स्फीतालोकमध्यवर्ती घटः श्रोत्रसंनिकृष्ट उच्चैः पठितो वेदश्च यस्यानवधाने सति न प्रतीयते, अवधाने तु प्रतीयते, तादृशं सर्वविषयोपलब्धिसाधारणकरण-मन्वयव्यतिरेकाभ्यां प्रतीयत इत्यर्थः । 'तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति' (बृ. उ. १. ५. ३.) इत्येतदुदाहरणम् ।

यस्माच्च लक्षणप्रमाणाभ्यां सिद्धं मनस्तस्मात्तदेवमुदाहरणीयम्। पृष्ठभागेऽप्यन्येनोपस्पृष्टो देवदत्तो विशेषेण जानाति हस्तस्पर्शोऽयमङ्गुलिस्पर्शोऽयमिति। न हि तत्र चक्षुः प्रसरति, त्वगिन्द्रियं तु मार्दवकाठिन्यमात्रग्रहण उपक्षीणम्। तस्मान्मन एव विशेषज्ञानकारणं परिशिष्यते। तच्च मननान्मन इति चेतनाच्चित्तमिति चाभिधीयते। तच्च चित्तं सत्त्वरजस्तमोगुणात्मकम्, प्रकाशप्रवृत्तिमोहानां सत्त्वादिकार्याणां तत्र दर्शनात्। प्रकाशादीनां च गुणकार्यत्वं गुणातीतलक्षणेऽवगम्यते–

'प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव'।

(भ. गी. १४. २२)

इत्यभिधानात्। सांख्यशास्त्रेऽपि–'प्रकाशप्रवृत्तिमोहा नियमार्थाः' इत्युक्तम्। प्रकाशो नाम नात्र सितभास्वररूपं किं तु ज्ञानम्।

'सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च॥'

(भ. गी. १४. १७)

इत्युक्तत्वात्। ज्ञानवत्सुखमपि सत्त्वकार्यम्। तदप्युक्तम्–

'सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत॥'

(भ. गी. १४. ९) इति।

समुद्रतरङ्गवन्निरन्तरं परिणममानेषु गुणेषु कदाचित्कश्चिदुद्भवति। इतरावभिभूयेते। तदुक्तम्–

'रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥'
(भ. गी. १४. १०) इति,

'बाध्यबाधकतां यान्ति कल्लोला इव सागरे ।'
(यो. वा.)इति च ।

तत्र तमस उद्भवे सत्यासुरसंपदुदेति । रजस उद्भवे सति लोकादिवासनास्तिस्रो भवन्ति । सत्त्वस्योद्भवे सति दैवी संपदुपजायते । एतदेवाभिप्रेत्योक्तम्–

'सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद् विवृद्धं सत्त्वमित्युत ॥'
(भ. गी. १४. ११) इति ।

यद्यप्यन्तःकरणं त्रिगुणात्मकं भासते, तथापि सत्त्वमेवास्य मुख्यमुपादानकारणम् । रजस्तमसी तूपष्टम्भके । उपादानसहकारिभूता अवयवा उपष्टम्भकाः । अत एव ज्ञानिनो योगाभ्यासेन रजस्तमसोरपनीतयोः सत्त्वमेव स्वरूपं परिशिष्यते । एतदेवाभिप्रेत्योक्तम्–

'ज्ञस्य चित्तमचित्तं स्याज्ज्ञचित्तं सत्त्वमुच्यते ।' इति ।

तच्च सत्त्वं चाञ्चल्यहेतुरजोगुणशून्यत्वादेकाग्रम् । भ्रान्तिकल्पितानात्मस्वरूपस्थूलपदार्थाकारहेतुतमोगुणशून्यत्वात्सूक्ष्मम् । तत आत्मदर्शनयोग्यम् । अत एव श्रुतिः–

'दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ।'
(कठ. उ. १. ३. १२) इति ।

न खलु वायुना दोधूयमानेन प्रदीपेन मणिमुक्तादिलक्षणानि निर्धारयितुं शक्यन्ते । नापि स्थूलेन खनित्रेण सूच्येव सूक्ष्मपट-स्यूतिः संभवति । तदेतदीदृशं सत्त्वमेवायोगिषु तमोगुणगर्भितेन रजोगुणेनोपस्पृष्टं बहुविधद्वैतसंकल्पेन चेतयमानं चित्तं भवति । तच्चित्तं तमोगुणाधिक्ये सत्यासुरीं संपदमुपचिन्वत्पीनं भवति । तथाह वसिष्ठः—

'अनात्मन्यात्मभावेन देहभावनया तथा ।
पुत्रदारैः कुटुम्बैश्च चेतो गच्छति पीनताम् ।।
अहंकारविकारेण ममतामललीलया ।
इदं ममेति भावेन चेतो गच्छति पीनताम् ।।
आधिव्याधिविलासेन समाश्वासेन संसृतौ ।
हेयादेयविभागेन चेतो गच्छति पीनताम् ।।
स्नेहेन धनलोभेन लाभेन मणियोषिताम् ।
आपातरमणीयेन चेतो गच्छति पीनताम् ।।
दुराशाक्षीरपानेन भोगानिलबलेन च ।
आस्थादानेन चारेण चित्ताहिर्याति पीनताम् ।।'
(ल. वा. २४. १७—२१) इति ।

आस्था नाम प्रपञ्चे सत्यत्वबुद्धिः, तस्या आदानमङ्गीकारः, स एव चारो गमनागमनक्रिया तेनेति । तदेवं विनाशनीययो-र्वासनामनसोः स्वरूपं निरूपितम् ।

अथ वासनाक्षयमनोनाशौ क्रमेण निरूप्येते । तत्र वासनाक्षयप्रकारमाह वसिष्ठः—

‘ बन्धो हि वासनाबन्धो मोक्षः स्याद् वासनाक्षयः ।
वासनास्त्वं परित्यज्य मोक्षार्थित्वमपि त्यज ।।
मानसीर्वासनाः पूर्वं त्यक्त्वा विषयवासनाः ।
मैत्र्यादिभावनानाम्नीर्गृहाणामलवासनाः ।।
ता अप्यन्तः परित्यज्य ताभिर्व्यवहरन्नपि ।
अन्तः शान्ततमस्नेहो भव चिन्मात्रवासनः ।।
तामप्यन्तः परित्यज्य मनोबुद्धिसमन्विताम् ।
शेषे स्थिरसमासीनो येन त्यजसि तत्त्यज ।। ’

(ल. वा. १८. २०–२३) इति ।

अत्र मानसवासनाशब्देन पूर्वोक्तास्तिस्रो लोकशास्त्रदेहवासना विवक्षिताः । विषयवासनाशब्देन दम्भदर्पाद्यासुरसंपद्विवक्षिता । मृदुतीव्रत्वे तद्विवक्षाभेदकारणे । यद्वा शब्दस्पर्शरूपरसगन्धा विषयाः, तेषां काम्यमानत्वदशाजन्यः संस्कारो मानसवासना । भुज्यमानत्वदशाजन्यः संस्कारो विषयवासना । अस्मिन्पक्षे पूर्वोक्तानां चतसृणामनयोरेवान्तर्भावः, अन्तर्बाह्यव्यतिरेकेण वासनान्तरासंभवात् । ननु वासनायाः परित्यागः कथं घटते? न हि तासां मूर्तिरस्ति येन संमार्जनीसमूहितधूलितृणवद्धस्तेनोद्धृत्य बहिस्त्यक्ष्यामः । मैवम्; उपवासजागरणवत्तदुपपत्तेः । स्वभावप्राप्तयोर्भुजिक्रियानिद्रयोरमूर्तत्वेऽपि तत्परित्यागरूपे उपवासजागरणे सर्वैरप्यनुष्ठीयेते; तद्वदत्राप्यस्तु । ‘ अद्य स्थित्वा निराहारम ’ इत्यादिमन्त्रेण संकल्पं कृत्वा सावधानत्वेनावस्थानं तत्र त्याग इति चेत्, अत्रापि न तद्दण्डनिवारितम्, प्रैषमन्त्रेण संकल्प्याप्रमत्तत्वेनावस्थातुं शक्यत्वात् । वैदिकमन्त्रानधिकारिणां तु भाषया संकल्पोऽस्तु । यदि तत्र शाकसूपौदनादिसंनिधित्यागस्तर्ह्यत्रापि

स्रक्चन्दनवनितासंनिधिपरित्यागोऽस्तु । अथ तत्र बुभुक्षानिद्रालस्यादिविस्मारकैः पुराणश्रवणदेवपूजानृत्यगीतवादित्रादिभिश्चित्तमुपलाल्येत, तर्ह्यत्रापि मैत्र्यादिभिस्तदुपलालयेत् । मैत्र्यादयश्च पतञ्जलिना सूत्रिताः—'मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्' (१. ३३) इति। चित्तं हि रागद्वेषपुण्यपापैः कलुषीक्रियते। रागद्वेषौ च पतञ्जलिः सूत्रयामास—'सुखानुशयी रागः' (२. ७), 'दुःखानुशयी द्वेषः (२. ८)' इति । स्वेनानुभूयमानं सुखमनुशेते कश्चिद्धीवृत्तिविशेषः 'सुखजातीयं मे सर्वं भूयात्' इति । तच्च दृष्टादृष्टसामग्र्यभावान्न संपादयितुं शक्यम् । अतः स रागश्चित्तं कलुषीकरोति । यदा सुखिष्वयं मैत्रीं भावयेत् 'सर्वेऽप्येते सुखिनो मदीयाः' इति, तदा तत्सुखं स्वकीयमेव संपन्नमिति भावयतस्तत्र रागो निवर्तते, यथा स्वस्य राज्याभावेऽपि पुत्रादिराज्यमेव स्वकीयं राज्यं तद्वत् । निवृत्ते च रागे वर्षास्वतीतासु शरत्सरिदिव चित्तं प्रसीदति । तथा दुःखमनुशेते कश्चित्प्रत्ययः, 'ईदृशं सर्वं दुःखं सर्वदा मे मा भूत्' इति । तच्च रोगशत्रुव्याघ्रादिषु सत्सु न निवारयितुं शक्यम् । न च सर्वे दुःखहेतवो हन्तुं शक्यन्ते । ततः स द्वेषः सदा हृदयं दहति । यदा स्वस्येव परेषां सर्वेषां प्रतिकूलं दुःखं मा भूदित्यनेन प्रकारेण करुणां दुःखिषु प्राणिषु भावयेत् तदा वैर्यादिद्वेषनिवृत्तौ चित्तं प्रसीदति । अत एव स्मर्यते—

'प्राणा यथात्मनोऽभीष्टा भूतानामपि ते तथा ।
आत्मौपम्येन भूतानां दयां कुर्वन्ति साधवः ।।' इति ।

तत्प्रकारं च महान्तो दर्शयन्ति—

'सर्वेऽत्र सुखिनः सन्तु सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ।।'
इति ।

तथा हि प्राणिनः स्वभावत एव पुण्यं नानुतिष्ठन्ति, पापं त्वनुतिष्ठन्ति ।

तदाहुः—

'पुण्यस्य फलमिच्छन्ति पुण्यं नेच्छन्ति मानवाः ।
न पापफलमिच्छन्ति पापं कुर्वन्ति यत्नतः ।।' इति ।

ते च पुण्यपापे पश्चात्तापं जनयतः । स च तापः श्रुत्यानूद्यते— 'किमहं साधु नाकरवम्, किमहं पापमकरवम्' (तै. उ. २. ९) इति । यद्यसौ पुण्यपुरुषेषु मुदितां भावयेत् तदा तद्वासनया स्वयमेवाप्रमत्तः पुण्येषु प्रवर्तेत । तथा पापिषूपेक्षां भावयन् स्वयमपि पापान्निवर्तेत । अतः पश्चात्तापस्याभावेन चित्तं प्रसीदति। सुखिषु मैत्रीं भावयतो न केवलं रागनिवृत्तिः किं त्वसूयेर्ष्यादयोऽपि निवर्तन्ते । गुणेषु दोषाविष्करणमसूया, परगुणानामसहनमीर्ष्या । यदा मैत्रीवशात्परकीयं सुखं स्वकीयमेव संपद्यते, तदा परगुणेषु कथमसूयादिकं संभवेत्? एवं दोषान्तरनिवृत्तिरपि यथायोगमुन्नेया । दुःखिषु करुणां भावयतः शत्रुवधादिकरो द्वेषो यदा निवर्तते, तदा दुःखित्वप्रतियोगिकस्वसुखित्वप्रयुक्तो दर्पोऽपि निवर्तते । स च दर्प आसुरसंपद्यहंकारप्रस्तावे पूर्वं निरूपितः—

'ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ।।'
'आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।'
(भ. गी. १६. १४. १५) इत्यादि ।

ननु पुण्यात्मसु मुदितां भावयतः पुण्यप्रवृत्तिः फलत्वेनोक्ता, सा च योगिनो न युक्ता, मलिनायां शास्त्रवासनायां पुण्यमन्तर्भाव्य पूर्वमुदाहृतत्वात् । मैवम्, पुनर्जन्मकारणस्य काम्येष्टापूर्तादेस्तत्र मलिनत्वेनोदाहरणात् । इह तु योगाभ्यासजन्यमशुक्लाकृष्णत्वेन जन्मानापादकं पुण्यं विवक्षितम् । अशुक्लाकृष्णत्वं पतञ्जलिः सूत्रयामास—'कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्' (४. ७) इति काम्यं कर्म विहितत्वाच्छुक्लम्, निषिद्धं कृष्णम्, मिश्रं शुक्लकृष्णम् । तदेतत्त्रयमितरेषामयोगिनां संपद्यते । तच्च त्रिविधं जन्म प्रयच्छति । तदाहुर्विश्वरूपाचार्याः—

'शुभैः प्राप्नोति देवत्वं निषिद्धैर्नारकीं गतिम् ।
उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ।।'
(नै. १. ४१) इति ।

ननु योगस्यानिषिद्धत्वादकृष्णत्वेऽपि विहितत्वाच्छुक्लत्वमिति चेन्मैवम्, अकाम्यत्वाभिप्रायेणाशुक्लत्वाभिधानात् । अतोऽशुक्लकृष्णे पुण्ये प्रवृत्तिर्योगिनोऽपेक्षिता । ननु योगिनोऽप्यनेन न्यायेन यथोचितं पुण्यात्मसु मुदितां भावयित्वा पुण्येष्वेव प्रवर्तेरन्निति चेत्प्रवर्तन्तां नाम, ये मैत्र्यादिभिश्चित्तं प्रसादयन्ति तेषामेव योगित्वात् । मैत्र्यादिचतुष्टयमुपलक्षणम् । तेन 'अभयं सत्त्वसंशुद्धिः' इत्यादिदैवसंपत् 'अमानित्वमदम्भित्वम्' इत्यादिज्ञानसाधनानि जीवन्मुक्तस्थितप्रज्ञादिवचनोक्ता धर्माश्चोपलक्ष्यन्ते, सर्वेषामेतेषां शुभवासनारूपत्वेन मलिनवासनानिवर्तकत्वात् । ननु सन्त्यनन्ताः शुभवासनाः, न चैकेन ताः सर्वा अभ्यसितुं शक्यन्ते; निरर्थकश्च तदभ्यासप्रयास इति चेन्न; तन्निवर्त्यानामनन्तानां मलिनवासनानामेकस्य मनस्यसंभवात् ।

न ह्यायुर्वेदोक्तानि सर्वाण्यौषधान्येकेन सेवितुं शक्यन्ते । नापि तन्निवर्त्याः सर्वे रोगा एकस्य देहे संभवन्ति । एवं तर्हि स्वचित्तं प्रथमतः परीक्ष्य तत्र यदा यावत्यो मलिनवासनास्तदा तावतीर्विरोधिनीः शुभवासना अभ्यस्येत् । यथा पुत्रमित्रकलत्रादिभिः पीड्यमानस्ततो विरक्तस्तन्निवर्तकं पारिव्राज्यं गृह्णाति, तथा विद्यामदधनमदकुलाचारमदादिमलिनवासनाभिः पीड्यमानस्तद्विरोधिनं विवेकमभ्यस्येत् । स च विवेको जनकेन दर्शितः—

'अद्य ये महतां मूर्ध्नि ते दिनैर्निपतन्त्यधः ।
हन्त चित्त महत्तायाः कैषा विश्वस्तता तव ॥'
(ल. वा. १९. ३९.)

'क्व धनानि महीपानां ब्रह्मणः क्व जगन्ति वा ।
प्राक्तनानि प्रयातानि केयं विश्वस्तता तव ॥
कोटयो ब्रह्मणां याता गताः स्वर्गपरम्पराः ।
प्रयाताः पांसुवद् भूपाः का धृतिर्मम जीविते ॥'
(ल. वा. १९. ४१, ४२)

'येषां निमेषणोन्मेषौ जगतः प्रलयोदयौ ।
तादृशाः पुरुषा नष्टा मादृशां गणनैव का ॥'
(ल. वा. १९. ४९) इति ।

नन्वयमपि विवेकस्तत्त्वज्ञानोदयात्प्राचीनः, नित्यानित्यवस्तुविवेकादिसाधनव्यतिरेकेण ब्रह्मज्ञानासंभवात्, इह तूत्पन्नब्रह्मसाक्षात्कारस्य जीवन्मुक्तये वासनाक्षयादिसाधनं वक्तुमुपक्रान्तम्; अतः किमिदमकाण्डे ताण्डवमिति चेत् । नायं दोषः । साधनचतुष्टयसंपन्नस्य पश्चाद् ब्रह्मज्ञानमित्येष सर्वपुरुषसाधारणः

प्रौढो राजमार्गः। जनकस्य तु पूर्वपुण्यपुञ्जपरिपाकेणाकाशफलपातवदकस्मात्सिद्धगीताश्रवणमात्रेण तत्त्वज्ञानमुत्पन्नम्। ततश्च चित्तविश्रान्तये विवेकोऽयं क्रियत इति काण्ड एवेदमुचितं ताण्डवम्। नन्वेवमप्यस्य विवेकस्य ज्ञानसमनन्तरभावित्वेन मलिनवासनानुवृत्त्यभावाच्छुद्धवासनाभ्यासो नापेक्षित इति चेन्न, जनकस्य तदनुवृत्त्यभावेऽपि याज्ञवल्क्यभगीरथादेस्तदनुवृत्तिदर्शनात्। अस्ति हि याज्ञवल्क्यस्य तत्प्रतिवादिनामुषस्तकहोलादीनां च भूयान्विद्यामदः, तैः सर्वैरपि विजिगीषुकथायां प्रवृत्तत्वात्। ननु तेषां विद्यान्तरमेवास्ति न तु ब्रह्मविद्येति चेन्न, कथागतयोः प्रश्नोत्तरयोर्ब्रह्मविषयत्वात्। ननु ब्रह्मविषयत्वेऽपि तेषामापाततो ज्ञानमेव न तु सम्यग्वेदनमिति चेन्न, तथा सत्यस्माकमपि तदीयवाक्यैरुत्पन्नाया ब्रह्मविद्याया असम्यक्त्वप्रसङ्गात्। ननु सम्यक्त्वेऽपि परोक्षज्ञानमेवेति चेन्न, 'यत्साक्षादपरोक्षाद् ब्रह्म' इति मुख्यापरोक्षविषयतयैव विशेषतः प्रश्नोपलम्भात्। नन्वात्मज्ञानिनो विद्यामद आचार्यैर्नाभ्युपगम्यते; तथा चोपदेशसाहस्र्यामभिहितम्—

'ब्रह्मवित्त्वं तथा मुक्त्वा स आत्मज्ञो न चेतरः।'

(१२. १३) इति।

नैष्कर्म्यसिद्धावपि—

'न चाध्यात्माभिमानोऽपि विदुषोऽस्त्यासुरत्वतः।
विदुषोऽप्यासुरश्चेत्स्यान्निष्फलं ब्रह्मदर्शनम्॥' इति।

इति चेत्, नायं दोषः। जीवन्मुक्तिपर्यन्तस्य तत्त्वज्ञानस्य तत्र विवक्षितत्वात्। न खलु वयमपि जीवन्मुक्तानां विद्यामदमभ्युपगच्छामः। ननु विजिगीषोरात्मबोध एव नास्ति,

'रागो लिङ्गमबोधस्य चित्तव्यायामभूमिषु ।
कुतः शाद्वलता तस्य यस्याग्निः कोटरे तरोः ।।
(नै. ४. ६७)

इत्याचार्यैरभ्युपगमादिति चेन्न ।

'रागादयः सन्तु कामं न तद्भावोऽपराध्यति ।
उत्खातदंष्ट्रोरगवदविद्या किं करिष्यति ।।'
(बृ. वा. ४. १७४६)

इत्यत्र तैरेव रागाद्यभ्युपगमात् । न चात्र परस्परव्याहतिः, स्थितप्रज्ञे ज्ञानिमात्रे च वचनद्वयस्य व्यवस्थापनोपयुक्तत्वात् । ननु ज्ञानिनो रागाद्यभ्युपगमे धर्माधर्मद्वारेण जन्मान्तरप्रसङ्ग इति चेन्मैवम्, अदग्धबीजवदविद्यापूर्वककामादेरेव मुख्यरागादित्वेन पुनर्जन्महेतुत्वात् । ज्ञानिनस्तु दग्धबीजवदाभासमात्रा एव रागादयः । एतदेवाभिप्रेत्योक्तम्–

'उत्पद्यमाना रागाद्या विवेकज्ञानवह्निना ।
तदा तदैव दह्यन्ते कुतस्तेषां प्ररोहणम् ।।' इति ।
(पञ्च. ७)

तर्हि स्थितप्रज्ञस्यापि ते सन्त्विति चेन्न, तत्काले मुख्यवदेवाभासमानानां बाधकत्वात्; रज्जुसर्पोऽपि मुख्यसर्पवदेव तदानीं भीषयन्नुपलभ्यते, तद्वत्। तर्ह्याभासत्वानुसंधानानुवृत्तौ न कोऽपि बाध इति चेच्चिरं जीवतु भवान् । इयमेवास्मदभिमता जीवन्मुक्तिः । याज्ञवल्क्यस्तु विजिगीषुदशायां न हीदृशः, चित्तविश्रान्तये विद्वत्संन्यासस्य तेन करिष्यमाणत्वात् । न केवलमस्य विजिगीषा किं तु धनतृष्णापि महती जाता, यतो, बहूनां ब्रह्मविदां

पुरतः स्थापितं सालंकारं गोसहस्रमपहृत्य स्वयमेवेदमाह—'नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामा एव वयं स्मः' (बृ. उ. ३. १. २) इति । इतरान् ब्रह्मविदोऽवज्ञातुमियं काचिद्वचोभङ्गीति चेत् । अयमपि तर्ह्यपरो दोषः । इतरे च ब्रह्मविदः स्वकीयं धनमनेनापहृतमिति मत्वा चुक्रुधुः । अयं च क्रोधपरवशः शाकल्यं शापेन मारयामास । न चास्य ब्रह्मघ्नो मोक्षाभावः शङ्कनीयः । यतः कौषीतकिनः समामनन्ति—'नास्य केन च कर्मणा लोको मीयते न मातृवधेन न पितृवधेन न स्तेयेन न भ्रूणहत्यया' (३. १) इति । शेषोऽपि स्वकृतायामार्यापञ्चाशीत्यामिदमाह—

'हयमेधशतसहस्राण्यथ कुरुते ब्रह्मघातलक्षाणि ।
परमार्थविन्न पुण्यैर्न च पापैः स्पृश्यते विमलः ॥ ७७ ॥'
इति ।

तस्मात् किं बहुना, ब्रह्मविदां याज्ञवल्क्यादीनामस्त्येव मलिनवासनानुवृत्तिः, भगीरथस्तु तत्त्वं विदित्वापि राज्यं पालयन्मलिनवासनाभिश्चित्तविश्रान्त्यभावे सति सर्वं परित्यज्य पश्चाद्विश्रान्तवानिति वसिष्ठेनोपाख्यायते । अतः स्वकीयं वर्तमानं मलिनवासनादोषं परकीयदोषवत्सम्यगुत्प्रेक्ष्य तत्प्रतीकारमभ्यस्येत् । अनेनैवाभिप्रायेण स्मर्यते—

'यथा सुनिपुणः सम्यक्परदोषेक्षणे रतः ।
तथा चेन्निपुणः स्वेषु को न मुच्येत बन्धनात् ॥'
इति ।

नन्वादौ तावद्विद्यामदस्य कः प्रतीकार इति चेत् । किं स्वनिष्ठस्य परविषयस्य मदस्य, किं वा स्वविषयस्य परनिष्ठस्य ?

आद्ये भङ्गोऽवश्यं क्वचिद्भविष्यतीति निरन्तरं भावयेत् । तद्यथा श्वेतकेतुर्विद्यया मत्तः प्रवाहणस्य राज्ञः सभां गत्वा तेन पञ्चाग्नि-विद्यायां पृष्टायां स्वयमजानानो निरुत्तरो राज्ञा बहुधा भर्त्सितः पितुः समीपमागत्य स्वनिर्वेदमुदाजहार । पिता तु निर्मदस्तमेव राजानमनुसृत्य तां विद्यां लेभे । दृप्तबालाकिश्चाजातशत्रुणा राज्ञा भर्त्सितो दर्पं संत्यज्य राजानमुपससाद । उषस्तकहोलादयश्च मदेन कथां कृत्वा पराजिताः । यदा स्वविषयः परनिष्ठो मदः प्रवर्तेत तदा मत्तः स परो मां निन्दतु, अवमन्यतां वा सर्वथापि न मे हानिरिति भावयेत् । तथा हि—

'आत्मानं यदि निन्दन्ति निन्दन्ति स्वयमेव हि ।
शरीरं यदि निन्दन्ति सहायास्ते मता मम ।।
निन्दावमानावत्यन्तं भूषणं यस्य योगिनः ।
धीविक्षेपः कथं तस्य वाचाटैः क्रियतामिह ।।' इति ।

नैष्कर्म्यसिद्धौ—

'वर्चस्के संपरित्यक्ते दोषतश्चावधारिते ।
यदि दोषं वदेत् तस्मै किं तत्रोच्चरितुर्भवेत् ।।
(२. १६)

तद्वत्स्थूले तथा सूक्ष्मे देहे त्यक्ते विवेकतः ।
यदि दोषं वदेत् ताभ्यां किं तत्र विदुषो भवेत् ।।
(२. १७)

शोकहर्षभयक्रोधलोभमोहस्पृहादयः ।
अहंकारस्य दृश्यन्ते जन्म मृत्युश्च नात्मनः ।।' इति ।

निन्दाया भूषणत्वं च ज्ञानाङ्कुशे दर्शितम्—

'मन्निन्दया यदि जनः परितोषमेति
नन्वप्रयत्नसुलभोऽयमनुग्रहो मे ।
श्रेयोर्थिनो हि पुरुषाः परतुष्टिहेतो-
र्दुःखार्जितान्यपि धनानि परित्यजन्ति ।।
सततसुलभदैन्ये निःसुखे जीवलोके
यदि मम परिवादात् प्रीतिमाप्नोति कश्चित् ।
परिवदतु यथेष्टं मत्समक्षं तिरो वा
जगति हि बहुदुःखे दुर्लभः प्रीतियोगः ।।' इति ।

अवमानस्य भूषणत्वं स्मर्यते—

'तथा चरेत वै योगी सतां धर्ममदूषयन् ।
जना यथावमन्येरन् गच्छेयुर्नैव संगतिम् ।।' इति ।

याज्ञवल्क्योषस्तादीनां यौ स्वनिष्ठपरनिष्ठौ विद्यामदौ तयोर्यथा विवेकेन प्रतीकारस्तथा धनाभिलाषक्रोधयोरप्यवगन्तव्यः ।

'अर्थानामर्जने क्लेशस्तथैव परिपालने ।
नाशे दुःखं व्यये दुःखं धिगर्थान्क्लेशकारिणः ।।'

इति धनविषये विवेकः ।।

क्रोधोऽपि द्विविधः—स्वनिष्ठः परविषयः, परनिष्ठः स्वविषयश्चेति । तत्र स्वनिष्ठं परविषयं प्रत्येवमुक्तम्—

'अपकारिणि कोपश्चेत् कोपः कोपे कथं न ते ।
धर्मार्थकाममोक्षाणां प्रसह्य परिपन्थिनि ।।
फलार्थिनो धर्मयशोर्थनाशनः
स चेदपार्थः स्वशरीरतापनः ।

न चेह नामुत्र हिताय यः सतां
मनांसि कोपः समुपाश्रयेत् कथम्' ।। इति ।

स्वविषयं परनिष्ठं प्रत्येवमीरितम्–

'न मेऽपराधः किमकारणे नृणां
मदभ्यसूयेत्यपि नैव चिन्तयेत् ।
न यत्कृता प्राग्भवबन्धनिष्कृति-
स्ततोऽपराधः परमोऽनुचिन्त्यताम् ।।
नमोऽस्तु कोपदेवाय स्वाश्रयज्वालिने भृशम् ।
कोप्यस्य मम वैराग्यदायिने दोषबोधिने ।।' इति ।

धनाभिलाषक्रोधवद्योषित्पुत्राभिलाषावपि विवेकेन निवर्तनीयौ । तत्र योषिद्विवेको वसिष्ठेन दर्शितः–

'मांसपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्जरे ।
स्नाय्वस्थिग्रन्थिशालिन्याः स्त्रियाः किमिव शोभनम् ।।
त्वङ्मांसरक्तबाष्पाम्बु पृथक्कृत्वा विलोचने ।
समालोकय रम्यं चेत् किं मुधा परिमुह्यसि ।।
मेरुश्रृङ्गतटोल्लासिगङ्गाजलरयोपमा ।
दृष्टा यस्मिन् स्तने मुक्ताहारस्योल्लासशालिता ।।
श्मशानेषु दिगन्तेषु स एव ललनास्तनः ।
श्वभिरास्वाद्यते काले लघुपिण्ड इवान्धसः ।।
केशकज्जलधारिण्यो दुःस्पर्शा लोचनप्रियाः ।
दुष्कृताग्निशिखा नार्यो दहन्ति तृणवन्नरान् ।।
ज्वलतामतिदूरेऽपि सरसा अपि नीरसाः ।
स्त्रियो हि नरकाग्नीनामिन्धनं चारु दारुणम् ।।

कामनाम्ना किरातेन विकीर्णा मुग्धचेतसाम् ।
नार्यो नरविहङ्गानामङ्गबन्धनवागुराः ।।
जन्मपल्वलमत्स्यानां चित्तकर्दमचारिणाम् ।
पुंसां दुर्वासनारज्जौ नारी बडिशपिण्डिका ।।
सर्वेषां दोषरत्नानां सुसमुद्गिकयानया ।
दुःखश्रृङ्खलया नित्यमलमस्तु मम स्त्रिया ।।
इतो मांसमितो रक्तमितोऽस्थीनीति वासरैः ।
ब्रह्मन्कतिपयैरेव याति स्त्री विशरारुताम् ।।
यस्य स्त्री तस्य भोगेच्छा निःस्त्रीकस्य क्व भोगभूः ।
स्त्रियं त्यक्त्वा जगत्त्यक्तं जगत्त्यक्त्वा सुखी भवेत् ।। '
(ल. वा. २. ९०–१००) इति ।

पुत्रविवेको ब्रह्मानन्दे दर्शितः–

'अलभ्यमानस्तनयः पितरौ क्लेशयेच्चिरम् ।
लब्धोऽपि गर्भपातेन प्रसवेन च बाधते ।। ६५ ।।
जातस्य ग्रहरोगादिः कुमारस्य च मूर्खता ।
उपनीते त्वविद्यत्वमनुद्वाहश्च पण्डिते ।। ६६ ।।
यूनश्च परदारादिर्दारिद्र्यं च कुटुम्बिनः ।
पित्रोर्दुःखस्य नास्त्यन्तो धनी चेन्म्रियते तदा ।। ६७ ।। '
इति ।

यथा विद्याधनक्रोधयोषित्पुत्रविषयाणां मलिनवासनानां विवेकेन प्रतीकारस्तथान्यासामपि वासनानां यथायोगं शास्त्रैः स्वयुक्त्या च दोषं विविच्य प्रतीकारं कुर्यात् । कृते च प्रतीकारे जीवन्मुक्ति-लक्षणं परमं पदं लभ्यते । तदाह वसिष्ठः–

'वासनानां परित्यागे यदि यत्नं करोष्यलम् ।
तत्ते शिथिलतां यान्ति सर्वाधिव्याधयः क्षणात् ॥
पौरुषेण प्रयत्नेन बलात्संत्यज्य वासनाः ।
स्थितिं वध्नासि चेत्तर्हि पदमासादयस्यलम् ॥' इति ।

नन्वत्र पौरुषः प्रयत्नो नाम पूर्वोक्तो विषयदोषविवेकः । स च पुनः पुनः क्रियमाणोऽपि प्रबलेन्द्रियव्यवहारेणाभिभूयते । तदुक्तं भगवता–

'यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥'
(भ. गी. २. ६०)

'इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥'
(भ. गी. २. ६७) इति ।

एवं तर्ह्युत्पन्नविवेकरक्षार्थमिन्द्रियाणि निरोद्धव्यानि । तदपि तत्रैवोत्तरश्लोकाभ्यां दर्शितम्–

'तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥'
(भ. गी. २. ६१)

'तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥'
(भ. गी. २. ६८) इति ।

स्मृत्यन्तरेऽपि–

'न पाणिपादचपलो न नेत्रचपलो यतिः ।
न च वाक्चपलश्चैवमिति शिष्टस्य लक्षणम् ।।' इति ।

एतदेवान्यत्र संग्रहविवरणाभ्यां स्पष्टीकृतम्—

'अजिह्वः षण्डकः पङ्गुरन्धो बधिर एव च ।
मुग्धश्च मुच्यते भिक्षुः षड्भिरेतैर्न संशयः ।।
इदमिष्टमिदं नेति योऽश्नन्नपि न सज्जते ।
हितं सत्यं मितं वक्ति तमजिह्वं प्रचक्षते ।।
अद्य जातां यथा नारीं तथा षोडशवार्षिकीम् ।
शतवर्षां च यो दृष्ट्वा निर्विकारः स षण्डकः ।।
भिक्षार्थमटनं यस्य विण्मूत्रकरणाय च ।
योजनान्न परं याति सर्वथा पङ्गुरेव सः ।।
तिष्ठतो व्रजतो वापि यस्य चक्षुर्न दूरगम् ।
चतुर्युगां भुवं त्यक्त्वा परिव्राट् सोऽन्ध उच्यते ।।
हितं मितं मनोरम्यं वचः शोकापहं च यत् ।
श्रुत्वा यो न शृणोतीव बधिरः स प्रकीर्तितः ।।
संनिधौ विषयाणां च समर्थोऽविकलेन्द्रियः ।
सुप्तवद्वर्तते नित्यं भिक्षुर्मुग्धः स उच्यते ।।
न निन्दां न स्तुतिं कुर्यान्न कंचिन्मर्मणि स्पृशेत् ।
नातिवादी भवेत् तद्वत् सर्वत्रैव समो भवेत् ।।
न संभाषेत् स्त्रियं कांचित् पूर्वदृष्टां न च स्मरेत् ।
कथां च वर्जयेत्तस्या न पश्येल्लिखितामपि ।।' इति ।

यथा कश्चिद् व्रती नक्तैकभुक्तोपवासमौनादिव्रतं संकल्प्य सावधानो भ्रंशमकृत्वा सम्यक्पालयति, तथैवाजिह्वत्वादिव्रते स्थितः साव-

धानो विवेकं पालयेत्। तदेवं विवेकेन्द्रियनिरोधाभ्यां दीर्घकाल-नैरन्तर्यसत्कारसेविताभ्यां मैत्र्यादिभावनासु प्रतिष्ठितास्वासुर-संपद्रूपा मलिनवासनाः क्षीयन्ते। ततो निःश्वासोच्छ्वासवन्नि-मेषोन्मेषवच्च पुरुषप्रयत्नमन्तरेण प्रवर्तमानाभिर्मैत्र्यादिवासना-भिर्लोके व्यवहरन्नपि तदीयसाकल्यवैकल्यानुसंधानं चित्ते परित्यज्य निद्रातन्द्रामनोराज्यादिरूपाः समस्तचेष्टाः प्रयत्नेन शान्ताः कृत्वा चिन्मात्रवासनामभ्यस्येत्। स्वतस्तावदिदं जगच्चिज्जडोभयात्मकं भासते; यद्यपि शब्दस्पर्शादिजडवस्तुभासनायैवेन्द्रियाणि सृष्टानि 'पराञ्चि खानि व्यतृणत् स्वयंभूः' (कठ. उ. २. १. १) इति श्रुतेः, तथापि चैतन्यस्योपादानतया वर्जयितुमशक्यत्वाच्चैतन्य-पूर्वकमेव जडं जगद् भासते; 'तमेव भान्तमनु भाति सर्वं तस्य भासा सर्वमिदं विभाति' (कठ. उ. २. २. १५) इति श्रुतेः; तथा सति पश्चाद् भासमानस्य जडस्य प्रथमतो भासमानमेव चैतन्यं वास्तवं रूपमिति निश्चित्य जडमुपेक्ष्य चिन्मात्रं चित्ते वासयेत्। एतच्च बलिशुक्रयोः प्रश्नोत्तराभ्यां विस्पष्टमवगम्यते—

'किमिहास्तीह किमात्रमिदं किमयमेव च।
कस्त्वं कोऽहं क एते वा लोका इति वदाशु मे॥'
(ल. वा. २१. ५०)

'चिदिहास्तीह चिन्मात्रमिदं चिन्मयमेव च।
चित्त्वं चिदहमेते च लोकाश्चिदिति संग्रहः॥'
(ल. वा. २१. ५२) इति।

यथा सुवर्णकामः कटकं क्रीणन्नपि वलयाकारस्य गुण-दोषावुपेक्ष्य गुरुत्ववर्णयोरेव मनः प्रणिधित्सति, तथा चिन्मात्रे

मन: प्रणिधातव्यम् । यावता कालेन जडं सर्वथैवोपेक्ष्य चिन्मात्र मनस: प्रवृत्तिर्नि:श्वासादिवत्स्वाभाविकी संपद्यते, तावन्तं कालं चिन्मात्रवासनायां प्रयतेत । नन्वादावेव चिन्मात्रवासनास्तु, तयैव मलिनवासनानिवृत्ते:; किमनेनान्तर्गडुना मैत्र्याद्यभ्यासेनेति चेन्न, चिद्वासनाया अप्रतिष्ठिततत्वप्रसङ्गात् । यथा कुट्टिमदार्ढ्य-व्यतिरेकेण क्रियमाणमपि स्तम्भकुड्यात्मकं गृहं न प्रतितिष्ठति, यथा वा विरेचनेन प्रबलदोषमनि:सार्य सेवितमप्यौषधं नारोग्यकरं तद्वत् । ननु 'तामप्यथ परित्यजेत्' इति चिन्मात्रवासनाया अपि परित्यागोऽवगम्यते; तदप्ययुक्तम्, चिन्मात्रं परित्यज्यान्यस्य कस्यचिदुपादेयस्याभावात् । नायं दोष: । द्विविधा चिन्मात्र-वासना—मनोबुद्धिसमन्विता तद्रहिता चेति । करणं मन:, कर्तृत्वोपाधिर्बुद्धि: । तथा च सत्यप्रमत्तोऽहमेकाग्रेण मनसा चिन्मात्रं भावयिष्यामीत्येतादृशेन कर्तृकरणानुसंधानेन समन्विता प्राथमिकी या चिन्मात्रवासना ध्यानशब्दाभिधेया तां परित्यजेत् । या त्वभ्यासपाटवेन कर्तृत्वाद्यनुसंधानव्यवधानरहिता समाधि-शब्दाभिधेया तामुपाददीत । ध्यानसमाध्योस्तु लक्षणं पतञ्जलि: सूत्रयामास—'तत्र प्रत्ययैकतानता ध्यानम्' (३. २.) 'तदे-वार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधि:' (३. ३.) इति । तादृशे समाधौ दीर्घकालनैरन्तर्यसत्कारै: सेविते स्थैर्यं लब्ध्वा पश्चात् कर्तृकरणानुसंधानपरित्यागार्थो य: प्रयत्नस्तमपि परित्यजेत् । नन्वेवं सति तत्त्यागप्रयत्नोऽपि परित्याज्य इत्यन-वस्था स्यात् । मैवम् । कतकरजोन्यायेन स्वपरनिवर्तकत्वात् । यथा कलुषिते जले प्रक्षिप्तं कतकरज इतररजसा सह स्वात्मान-मपि निवर्तयति तथा त्यागार्थ: प्रयत्न: कर्तृकरणानुसंधानं निवर्त-

यन्स्वात्मानमपि निवर्तयिष्यति । निवृत्ते च तस्मिन् मलिनवासनावच्छुद्धवासनानामपि क्षीणत्वान्निर्वासनं मनोऽवतिष्ठते । एतदेवाभिप्रेत्य वसिष्ठ आह–

'तस्माद्वासनया बद्धं मुक्तं निर्वासनं मनः ।
राम निर्वासनीभावमाहराशु विवेकतः ॥
सम्यगालोचनात् सत्याद् वासना प्रविलीयते ।
वासनाविलये चेतः शाम्यत्यस्नेहदीपवत् ॥'
(ल. वा. १६. ४५, ४६) इति,

'यो जागर्ति सुषुप्तिस्थो यस्य जाग्रन्न विद्यते ।
यस्य निर्वासनो बोधः स जीवन्मुक्त उच्यते ॥'
(ल. वा. ५. ९२) इति च ।

'सुषुप्तवत्प्रशमितभाववृत्तिना
स्थितं सदा जाग्रति यस्य चेतसा ।
कलान्वितो विधुरिव यः सदा बुधै-
र्निषेव्यते मुक्त इतीह स स्मृतः ॥' इति च ।
'हृदयात् संपरित्यज्य सर्वमेव महामतिः ।
यस्तिष्ठति गतव्यग्रः स मुक्तः परमेश्वरः ॥
समाधिमथ कर्माणि मा करोतु करोतु वा ।
हृदयेनास्तसर्वाशो मुक्त एवोत्तमाशयः ॥
नैष्कर्म्येण न तस्यार्थस्तस्यार्थोऽस्ति न कर्मभिः ।
न समाधानजप्याभ्यां यस्य निर्वासनं मनः ॥
विचारितमलं शास्त्रं चिरमुद्ग्राहितं मिथः ।
संत्यक्तवासनान्मौनादृते नास्त्युत्तमं पदम् ॥' इति च ।

न च निर्वासनमनस्कस्य जीवनहेतुर्व्यवहारो लुप्येतेति शङ्कनीयम् । किं चक्षुरादिव्यवहारस्य लोपः, किं वा मानसव्यवहारस्य ? तत्राद्यमुद्दालको निराचष्टे–

'वासनाहीनमप्येतच्चक्षुरादीन्द्रियं स्वतः ।
प्रवर्तते बहिः स्वार्थे वासना नात्र कारणम् ॥' इति ।

द्वितीयं वसिष्ठो निराचष्टे–

'अयत्नोपनतेष्वक्षि दिग्द्रव्येषु यथा पुनः ।
नीरागमेव पतति तद्वत् कार्येषु धीरधीः ॥' इति ।

तादृश्या धिया प्रारब्धभोगं स एवोपपादयति–

'परिज्ञायोपभुक्तो हि भोगो भवति तुष्टये ।
विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ॥
अशङ्कितोपसंप्राप्ता ग्रामयात्रा यथाध्वगैः ।
प्रेक्ष्यते तद्वदेव ज्ञैर्भोगश्रीरवलोक्यते ॥'
(ल. वा. १५. १४, १५) इति ।

भोगकालेऽपि सवासनेभ्यो निर्वासनानां विशेषमाह–

'नापदि ग्लानिमायान्ति हेमपद्मं यथा निशि ।
नेहन्ते प्रकृतादन्यद्रमन्ते शिष्टवर्त्मनि ॥
(ल. वा. १८. ४२)

नित्यमापूर्णतामन्तरक्षुब्धामिन्दुसुन्दरीम् ।
आपद्यपि न मुञ्चन्ति शशिनः शीततामिव ॥
(ल. वा. १. ४३)

अब्धिवद्धृतमर्यादा भवन्ति वितताशयाः ।
नियतिं न विमुञ्चन्ति महान्तो भास्करा इव ।। '
(ल. वा. १. ४५) इति ।

जनकस्यापि समाधिव्युत्थितस्येदृशमेवाचरणं पठ्यते–

'तूष्णीमथ चिरं स्थित्वा जनको जनजीवितम् ।
व्युत्थितश्चिन्तयामास मनसा शमशालिना ।।
किमुपादेयमस्तीह यत्नात् संसाधयामि किम् ।
स्वतः स्थितस्य शुद्धस्य चितः का मेऽस्ति कल्पना ।।
नाभिवाञ्छाम्यसंप्राप्तं संप्राप्तं न त्यजाम्यहम् ।
स्वस्थ आत्मनि तिष्ठामि यन्ममास्ति तदस्तु मे ।।
इति संचिन्त्य जनको यथाप्राप्तक्रियामसौ ।
असक्तः कर्तुमुत्तस्थौ दिनं दिनपतिर्यथा ।।
भविष्यन्नानुसंधत्ते नातीतं चिन्तयत्यसौ ।
वर्तमाननिमेषं तु हसन्नेवानुवर्तते ।। '
(ल. वा. १६. ६०–४) इति ।

तदेवं यथोक्तेन वासनाक्षयेण यथोक्ता जीवन्मुक्तिर्भविष्यतीति सुस्थितम् ।।

इति श्रीमद्विद्यारण्यप्रणीते जीवन्मुक्तिविवेके वासनाक्षयनिरूपणं नाम द्वितीयं प्रकरणम् ।। २ ।।

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तृतीयं मनोनाशप्रकरणम् ।

अथ जीवन्मुक्तिसाधनं मनोनाशं निरूपयामः । यद्यप्यशेषवासनाक्षये सति, अर्थान्मनो नश्यत्येव; तथापि स्वातन्त्र्येण मनोनाशे सम्यगभ्यस्ते सति, वासनाक्षयो रक्षितो भवति । न चाजिह्वत्वषण्डत्वाद्यभ्यासेनैव तद्रक्षा सिद्धेति वाच्यम्, नष्टे मनस्यजिह्वत्वादीनामर्थसिद्धत्वेनाभ्यासाभावात् । ननु मनोनाशाभ्यासप्रयासस्तत्राप्यस्तीति चेदस्तु नाम, तस्यावश्यिकत्वात् । अन्तरेण मनोनाशमभ्यस्ता अप्यजिह्वत्वादयो न स्थिरा भवन्ति । अत एव मनसो नाशनीयत्वं जनक आह–

'सहस्राङ्कुरशाखात्मफलपल्लवशालिनः ।
अस्य संसारवृक्षस्य मनो मूलमिति स्थितम् ।।
संकल्पमेव तन्मन्ये संकल्पोपशमे न तत् ।
शोषयामि यथा शोषमेति संसारपादपः ।।
प्रबुद्धोऽस्मि प्रबुद्धोऽस्मि दृष्टश्चोरो मयात्मनः ।
मनोनामेह हन्म्येनं मनसास्मि चिरं हतः ।।'

(ल. वा. १९. ५३–५) इति ।

वसिष्ठोऽप्याह–

'अस्य संसारवृक्षस्य सर्वोपद्रवदायिनः ।
उपाय एक एवास्ति मनसः स्वस्य निग्रहः ।।

(ल. वा. १७. १)

मनसोऽभ्युदयो नाशो मनोनाशो महोदयः ।
ज्ञमनो नाशमभ्येति मनोऽज्ञस्य हि शृङ्खला ।।
(ल. वा. १७. ५)

तावन्निशीथवेताला वल्गन्ति हृदि वासनाः ।
एकतत्त्वदृढाभ्यासाद्यावन्न विजितं मनः ।।
(ल. वा. १५. २३)

प्रक्षीणचित्तदर्पस्य निगृहीतेन्द्रियद्विषः ।
पद्मिन्य इव हेमन्ते क्षीयन्ते भोगवासनाः ।।
(ल. वा. १५. २२)

हस्तं हस्तेन संपीड्य दन्तैर्दन्तान् विचूर्ण्य च ।
अङ्गान्यङ्गैः समाक्रम्य जयेदादौ स्वकं मनः ।।
(ल. वा. १५. १८)

एतावति धरणितले सुभगास्ते साधुचेतसः पुरुषाः ।
पुरुषकथासु च गण्या न जिता ये चेतसा स्वेन ।।
(ल. वा. १५. १९)

हृदयबिले कृतकुण्डल उल्बणकलनाविषो मनोभुजगः ।
यस्योपशान्तिमगमच्चन्द्रवदुदितं तमव्ययं वन्दे ।।'
(ल. वा. १५. २०)

'चित्तं नाभिः किलास्येदं मायाचक्रस्य सर्वतः ।
स्थीयते चेत्तदाक्रम्य तन्न किंचित्प्रबाधते ।।'
(ल. २३. ९२) इति ।

गौडपादाचार्यैरप्युक्तम्–

'मनसो निग्रहायत्तमभयं सर्वयोगिनाम् ।
दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ।।'
(मा. उ. ३. ४०) इति ।

यत्त्वर्जुनेनोक्तम्–

'चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ।।'
(भ. गी. ६. ३४) इति ।

तद्वचनं हठयोगविषयम् । अत एव वाल्मीकिराह–

'उपविश्योपविश्यैकचित्तकेन मुहुर्मुहुः ।
न शक्यते मनो जेतुं विना युक्तिमनिन्दिताम् ।।
अङ्कुशेन विना मत्तो यथा दुष्टमतङ्गजः ।
विजेतुं शक्यते नैव तथा युक्त्या विना मनः ।।'
(ल. वा. २८. २६-७)

मनोविलयहेतूनां युक्तीनां सम्यगीरणम् ।
वसिष्ठेन कृतं तावत् तन्निष्ठस्य वशे मनः ।।
हठतो युक्तितश्चापि द्विविधो निग्रहो मतः ।
निग्रहो धीक्रियाक्षाणां हठो गोलकनिग्रहात् ।।
कदाचिज्जायते कश्चिन्मनस्तेन विलीयते ।
अध्यात्मविद्याधिगमः साधुसंगम एव च ।।
वासनासंपरित्यागः प्राणस्पन्दनिरोधनम् ।
एतास्तु युक्तयः पुष्टाः सन्ति चित्तजये किल ।।
सतीषु युक्तिष्वेतासु हठान्नियमयन्ति ये ।
चेतस्ते दीपमुत्सृज्य विनिघ्नन्ति तमोऽञ्जनैः ।।

विमूढाः कर्तुमुद्युक्ता ये हठाच्चेतसो जयम् ।
ते निबध्नन्ति नागेन्द्रमुन्मत्तं बिसतन्तुभिः ।। '
(ल. वा. २८. २८–३१) इति ।

निग्रहो द्विविधः, हठनिग्रहः क्रमनिग्रहश्चेति । तत्र चक्षुःश्रोत्रादिज्ञानेन्द्रियाणि वाक्पाण्यादिकर्मेन्द्रियाणि च तत्तद्गोलकोपरोधमात्रेण हठान्निगृह्यन्ते; तद्दृष्टान्तेन मनोऽपि तथा निग्रहीष्यामीति मूढस्य भ्रान्तिर्भवति । न तु तन्निग्र ीतुं शक्यते, तद्गोलकस्य हृदयकमलस्य निरोद्धुमशक्यत्वात् । अतः क्रमनिग्रह एव योग्यः । क्रमनिग्रहे चाध्यात्मविद्याप्राप्त्यादय एवोपायाः । सा च विद्या दृश्यमिथ्यात्वं दृग्वस्तुनः स्वप्रकाशत्वं च बोधयति । तथा च सत्येतन्मनः स्वगोचरेषु दृश्येषु प्रयोजनाभावं प्रयोजनवति दृग्वस्तुन्यगोचरत्वं च बुद्ध्वा निरिन्धनाग्निवत्स्वयमेवोपशाम्यति । तथा च श्रूयते–

' यथा निरिन्धनो वह्निः स्वयोनावुपशाम्यति ।
तथा वृत्तिक्षयाच्चित्तं स्वयोनावुपशाम्यति ।। '
(मै. उ. ४. ४) इति ।

योनिरात्मा । यस्तु बोधितमपि तत्त्वं न सम्यग्बुध्यते, यश्च विस्मरति, तयोरुभयोः साधुसंगम एवोपायः । साधवो हि पुनः पुनर्बोधयन्ति स्मारयन्ति च । यस्तु विद्यामदादिदुर्वासनया पीड्यमानो न साधूननुवर्तितुमुत्सहते, तस्य पूर्वोक्तविवेकेन वासनापरित्याग उपायः । वासनानां प्राबल्येन त्यक्तुमशक्यत्वे प्राणस्पन्दनिरोधनमुपायः। प्राणस्पन्दवासनयोश्चित्तप्रेरकत्वात्तयोर्निरोधे चित्तशान्तिरुपपद्यते । प्रेरकत्वं च वसिष्ठ आह–

' द्वे बीजे चित्तवृक्षस्य वृत्तिव्रततिधारिणः ।
एकं प्राणपरिस्पन्दो द्वितीयं दृढवासना ।।
(ल. वा. २८. ३८.)

सती सर्वगता संवित्प्राणस्पन्देन बोध्यते ।
संवेदनादनन्तानि ततो दुःखानि चेतसः ।। '
(ल. वा. २८. ४०) इति ।

यथा भस्मच्छन्नमग्निं लोहकारा दृतिभ्यां धमन्ति, तत्र च दृत्युत्पन्नेन वायुना सोऽग्निर्ज्वलति, तथा चित्तोपादानेन काष्ठस्थानीयेनाज्ञानेनावृता संवित्प्राणस्पन्देन बोध्यमाना चित्तवृत्तिरूपेण प्रज्वलति । तस्माच्चित्तवृत्तिनामकात् संविज्ज्वालारूपात् संवेदनाद् दुःखान्युत्पद्यन्ते । सेयं प्राणस्पन्देन प्रेरिता चित्तोत्पत्तिः । अन्यां च स एवाह–

' भावसंवित्प्रकटितामनुभूतां च राघव ।
चित्तस्योत्पत्तिमपरां वासनाजनितां शृणु ।।
दृढाभ्यस्तपदार्थैकभावनादतिचञ्चलम् ।
चित्तं संजायते जन्मजरामरणकारणम् ।। ' इति ।

न केवलं प्राणवासनयोश्चित्तप्रेरकत्वम्, किं तु परस्परप्रेरकत्वमप्यस्ति । तदाह वसिष्ठः–

' वासनावशतः प्राणस्पन्दस्तेन च वासना ।
जायते चित्तवृक्षस्य तेन बीजाङ्कुरक्रमः ।। '
(ल. वा. २८. ६५.) इति ।

अत एवान्यतरनाशेनोभयनाशमप्याह–

'द्वे बीजे चित्तवृक्षस्य प्राणस्पन्दनवासने ।
एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वे अपि नश्यतः ॥'
(ल. वा. २८. ३४) इति ।

तयोर्नाशोपायं नाशफलं चाह—

'प्राणायामदृढाभ्यासैर्युक्त्या च गुरुदत्तया ।
आसनाशनयोगेन प्राणस्पन्दो निरुध्यते ॥
(ल. वा. २८ १२२)

असङ्गव्यवहारित्वाद् भवभावनवर्जनात् ।
शरीरनाशदर्शित्वाद् वासना न प्रवर्तते ॥
(ल. वा. २८. १२३.)

वासनासंपरित्यागाच्चित्तं गच्छत्यचित्तताम् ।
प्राणस्पन्दनिरोधाच्च यथेच्छसि तथा कुरु ॥
(ल. वा. २८. १२१)

एतावन्मात्रकं मन्ये रूपं चित्तस्य राघव ।
यद्भावनं वस्तुनोऽन्तर्वस्तुत्वेन रसेन च ॥
(ल. वा. २८. ५७)

यदा न भाव्यते किंचिद्धेयोपादेयरूपि यत् ।
स्थीयते सकलं त्यक्त्वा तदा चित्तं न जायते ॥
(ल. वा. २८. ५४)

अवासनत्वात् सततं यदा न मनुते मनः ।
अमनस्ता तदोदेति परमोपशमप्रदा ॥'
(ल. वा. २८. ५५) इति ।

अमनस्तानुदये शान्त्यभावमाह–

'चित्तयक्षदृढाक्रान्तं न मित्राणि न बान्धवाः ।
शक्नुवन्ति परित्रातुं गुरवो न च मानवाः ।।' इति ।

आसनाशनयोगेनेति यदुक्तं तत्रासनस्य लक्षणमुपायं फलं च त्रिभिः सूत्रैः पतञ्जलिः सूत्रयामास—'स्थिरसुखमासनम्' (२. ४६) 'प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्' (२. ४७) 'ततो द्वन्द्वानभिघातः' (२. ४८) इति । पद्मकस्वस्तिकादिना यादृशेन देहस्थापनरूपेण यस्य पुरुषस्यावयवव्यथानुत्पत्तिलक्षणं सुखं स्वदेहचलनराहित्यलक्षणं स्थैर्यं च संपद्यते, तस्य तदेव सुखमासनम् । तस्य च प्रयत्नशैथिल्यं लौकिक उपायः । गमनगृहकृत्यतीर्थयात्रास्नानहोमादिविषयो यः प्रयत्नो मानस उत्साहस्तस्य शैथिल्यं कर्तव्यम् । अन्यथा स उत्साहो बलाद् देहमुत्थाप्य यत्र क्वापि प्रेरयति । अलौकिकोपायश्च 'फणासहस्रेण धरणीं धारयित्वा स्थैर्येणावतिष्ठते योऽयमनन्तः स एवाहमस्मि' इति ध्यानं चित्तस्यानन्तसमापत्तिः । तया यथोक्तासनसंपादकमदृष्टं निष्पद्यते । सिद्धे चासने शीतोष्णसुखदुःखमानावमानादिद्वन्द्वैर्यथापूर्वं नाभिहन्यते । तथाविधस्य चासनस्य योग्यो देशः श्रूयते–

'विविक्तदेशे च सुखासनस्थः
शुचिः समग्रीवशिरःशरीरः ।।' (कै. उ. ४.)इति,

'समे शुचौ शर्करवह्निवालुका-
विवर्जिते शब्दजलाशयादिभिः ।
मनोनुकूले न तु चक्षुपीडने
गुहानिवाताश्रयणे प्रयोजयेत् ।।'
(श्वे. उ. २. १०) इति च ।

सोऽयमासनयोगः ।

अशनयोगस्तु मिताहारत्वम्,

‘अत्याहारमनाहारं नित्यं योगी विवर्जयेत् ।’

इति श्रुतेः ।

भगवताप्युक्तम्—

‘नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ।।
युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ।।’

(भ. गी. ६. १६, १७) इति ।

जितासनस्य प्राणायामेन मनोविनाशः श्वेताश्वतरैराम्नायते—

‘त्रिरुन्नतं स्थाप्य समं शरीरं
हृदीन्द्रियाणि मनसा संनिवेश्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान्
स्रोतांसि सर्वाणि भयावहानि ।।
प्राणान् प्रपीड्येह स युक्तचेष्टः
क्षीणे प्राणे नासिकयोच्छ्वसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं
विद्वान्मनो धारयेताप्रमत्तः ।।’

(श्वे. उ. २. ८, ९) इति ।

योगी द्विविधः, विद्यामदाद्यासुरसंपद्रहितस्तत्सहितश्चेति । तयोराद्यस्य ब्रह्मध्यानेन मनसि निरुद्धे सति, तन्नान्तरीयकतया प्राणो निरुध्यते । तं प्रति ‘त्रिरुन्नतम्—’ इति मन्त्रः पठितः ।

द्वितीयस्याभ्यासेन प्राणे निरुद्धे, तन्नान्तरीयकतया मनो निरुध्यते। तं प्रति 'प्राणान्प्रपीड्य—' इति मन्त्रः प्रवृत्तः। प्राणपीडन-प्रकारो वक्ष्यते। तेन च पीडनेन युक्तचेष्टो भवति। मनश्चेष्टा विद्यामदादयो निरुध्यन्ते। प्राणनिरोधेन चित्तदोषनिरोधे दृष्टान्तोऽन्यत्र श्रूयते–

'यथा पर्वतधातूनां दह्यन्ते धमनान्मलाः।
तथेन्द्रियकृता दोषा दह्यन्ते प्राणनिग्रहात्॥'
(अ. ना. उ. ७) इति।

अत्रोपपत्तिर्वसिष्ठेन दर्शिता–

'यः प्राणपवनस्पन्दश्चित्तस्पन्दः स एव हि।
प्राणस्पन्दक्षये यत्नः कर्तव्यो धीमतोच्चकैः॥'
(ल. वा. २८, १२५) इति।

मनोवाक्चक्षुरादीन्द्रियदेवताः स्वस्वव्यापारं निरन्तरं करिष्याम इति व्रतं धृत्वा श्रमरूपेण मृत्युना ग्रस्ताः। स च मृत्युः प्राणं नाप्नोत्। ततो निरन्तरमुच्छ्वासनिःश्वासौ कुर्वन्नप्ययं प्राणो न श्राम्यति। तदा विचार्य देवताः प्राणरूपं प्राविशन्। सोऽयमर्थो वाजसनेयिभिराम्नायते–'अयं वै नः श्रेष्ठो यः संचरंश्चासंचरंश्च न व्यथते अथो न रिष्यति हन्तास्यैव सर्वे रूपमसामेति। एतस्यैव सर्वे रूपमभवंस्तस्मादेत एतेनाख्यायन्ते प्राणाः' (बृ. उ. १. ५. २१) इति। अत इन्द्रियाणां प्राणरूपत्वं नाम प्राणाधीनचेष्टावत्त्वम्। तच्चान्तर्यामिब्राह्मणे सूत्रात्मप्रस्तावे श्रूयते– 'वायुर्वै गौतम तत्सूत्रं वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति। तस्माद्वै गौतम

पुरुषं प्रेतमाहुर्व्यस्त्रंसिषतास्याङ्गानीति । वायुना हि गौतम सूत्रेण संदृब्धानि भवन्ति' (बृ. उ. ३. ७. २) इति । अतः प्राणमनःस्पन्दयोः सहभावित्वात् प्राणनिग्रहे मनो निगृह्यते । ननु सहस्पन्दो न युक्तः, सुषुप्तौ चेष्टमानेऽपि प्राणे मनसोऽचेष्टमानत्वात् । न, विलीनत्वेन तदानीं मनसः सत्त्वाभावात् । ननु क्षीणे प्राणे नासिकयोच्छ्वसीतेति व्याहतम् । न हि क्षीणप्राणस्य मृतस्य श्वासं क्वचित्पश्यामः । नापि श्वसतो जीवतः प्राणक्षयोऽस्ति । मैवम्, अनुल्बणत्वस्य क्षयत्वेनात्र विवक्षित्वात् । तथा खननच्छेदनादिषु व्याप्रियमाणस्य पर्वतमारोहतः शीघ्रं धावतो वा श्वासवेगो यावान्भवति, न तावान्स्थितस्यासीनस्य निद्रितस्य वा विद्यते, तथा प्राणायामपाटवोपेतस्येतरस्मादल्पः श्वासो भवति । एतदेवाभिप्रेत्य श्रूयते–

'भूत्वा तत्रायतप्राणः शनैरेव समुच्छ्वसेत् ।' इति । यथा दुष्टैरश्वैरुपेतो रथो मार्गं त्यक्त्वा यत्र क्वापि नीयते, स च सारथिना दृढमश्वं रज्जुष्वाकृष्य सुखमार्गे पुनर्धार्यते, तथेन्द्रियैर्वासनादिभिरितस्ततो नीयमानं चित्तं प्राणरज्जौ दृढं धृतायां धार्यते ।

'प्राणान् प्रपीड्य' इति यदुक्तं तत्र प्राणपीडनप्रकारोऽन्यत्र श्रूयते–

'सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।
त्रिः पठेदायतप्राणः प्राणायामः स उच्यते ॥
प्राणायामास्त्रयः प्रोक्ता रेचपूरककुम्भकाः ।
उत्क्षिप्य वायुमाकाशं शून्यं कृत्वा निरात्मकम् ॥

शून्यभावेन युञ्जीत रेचकस्येति लक्षणम् ।
वक्त्रेणोत्पलनालेन तोयमाकर्षयेन्नरः ।।
एवं वायुर्ग्रहीतव्यः पूरकस्येति लक्षणम् ।
नोच्छ्वसेन्निःश्वसेन्नैव नैव गात्राणि चालयेत् ।।
एवं तावन्नियुञ्जीत कुम्भकस्येति लक्षणम् ।। '
(अ. ना. उ. ११–१४) इति ।

अत्र शरीरान्तर्गतं वायुं बहिर्निःसारयितुमुत्क्षिप्य शारीरमाकाशं शून्यं निरात्मकं वायुरहितं कृत्वा स्वल्पमपि वायुमप्रवेश्य शून्यभावेनैव नियमयेत् । सोऽयं रेचको भवति । कुम्भको द्विविधः, आन्तरो बाह्यश्चेति । तदुभयं च वसिष्ठ आह–

' अपानेऽस्तं गते प्राणो यावन्नाभ्युदितो हृदि ।
तावत्सा कुम्भकावस्था योगिभिर्यानुभूयते ।।
(ल. वा. २९. २११)

बहिरस्तं गते प्राणे यावन्नापान उद्गतः ।
तावत् पूर्णसमावस्थां बहिःष्ठं कुम्भकं विदुः ।। '
(ल. वा. २९. २१६) इति ।

तत्रोच्छ्वास आन्तरकुम्भकविरोधी ; निःश्वासो बाह्यकुम्भकविरोधी; गात्रचालनमुभयविरोधि, तस्मिन्सति निःश्वासोच्छ्वासयोरन्यतरस्यावश्यंभावित्वात् । पतञ्जलिरप्यासनानन्तरभाविनं प्राणायामं सूत्रयामास–' तस्मिन्सति निःश्वासोच्छ्वासयोर्गतिविच्छेदः प्राणायामः ' (२. ४९) इति । ननु कुम्भके गत्यभावेऽपि रेचकपूरकयोरुच्छ्वासनिःश्वासगती विद्येते इति चेन्न, अधिकमात्राभ्यासेन स्वभावसिद्धायाः समप्राणगतेर्विच्छेदात् ।

तमेवाभ्यासं सूत्रयति–‘बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घः सूक्ष्मः’ (२. ५०) इति। रेचको बाह्यवृत्तिः। पूरक आभ्यन्तरवृत्तिः। कुम्भकः स्तम्भवृत्तिः। तत्रैकैको देशादिभिः परीक्षणीयः। तद्यथा––स्वभावसिद्धे रेचके हृदयान्निर्गत्य नासाग्रसंमुखे द्वादशाङ्गुलपर्यन्ते श्वासः समाप्यते; अभ्यासेन तु क्रमेण नाभेराधाराद्वा वायुर्निर्गच्छति; चतुर्विशत्यङ्गुलपर्यन्ते षट्त्रिंशदङ्गुलपर्यन्ते वा समाप्तिः। अत्र रेचके प्रयत्नातिशये सति नाभ्यादिप्रदेशक्षोभेणान्तर्निश्चेतुं शक्यम्; बहिश्च सूक्ष्मं तूलं धृत्वा तच्चालनेन निश्चेतव्यम्। सेयं देशपरीक्षा। रेचककाले प्रणवस्यावृत्तयो दश विंशतिस्त्रिंशदित्यादिभिः कालपरीक्षा। अस्मिन्मासे प्रतिदिनं दश रेचकाः आगामिमासे विंशतिः, उत्तरमासे त्रिंशदित्यादिभिः संख्यापरीक्षा। यथोक्तदेशकालविशिष्टाः प्राणायामा एकस्मिन्दिने दश विंशतिस्त्रिंशदित्यादिभिः संख्यापरीक्षा। पूरकेऽप्येवं योजनीयम्। यद्यपि कुम्भके देशव्याप्तिविशेषो नावगम्यते, तथापि कालसंख्याव्याप्तिरवगम्यत एव। यथा घनीभूतस्तूलपिण्डः प्रसार्यमाणो दीर्घो विरलतया सूक्ष्मश्च भवति, तथा प्राणोऽपि देशकालसंख्याधिक्येनाभ्यस्यमानो दीर्घो दुर्लक्षतया सूक्ष्मश्च संभवति। रेचकादिभ्यस्त्रिभ्योऽन्यं प्रकारं सूत्रयति––‘बाह्याभ्यन्तरविषयानपेक्षी चतुर्थः’ (२. ५१) इति। यथाशक्ति सर्वं वायुं विरेच्यानन्तरं क्रियमाणो बहिष्कुम्भकः यथाशक्ति वायुमापूर्यानन्तरं क्रियमाणोऽन्तःकुम्भकः, इति रेचकपूरकावनादृत्य केवलः कुम्भकोऽभ्यस्यमानः पूर्वत्रयापेक्षया चतुर्थो भवति। निद्रातन्द्रादिप्रबलदोषयुक्तानां रेचकादित्रयम्; दोषरहितानां चतुर्थ इति

विवेकः। प्राणायामफलं सूत्रयति–'ततः क्षीयते प्रकाशावरणम्' (२.५२) इति। प्रकाशस्य सत्त्वस्यावरणं तमो निद्रालस्यादिहेतुः, तस्य क्षयो भवति। क्षये सति फलान्तरं सूत्रयति –'धारणासु च योग्यता मनसः' (२. ५३) इति। आधारनाभिचक्रहृदय-भ्रूमध्यब्रह्मरन्ध्रादिदेशविशेषे विकृष्य चित्तस्य स्थापनं धारणा, 'देशबन्धश्चित्तस्य धारणा' (३. १) इति सूत्रणात्। श्रुतिश्च–

'मनः संकल्पकं ध्यात्वा संक्षिप्यात्मनि बुद्धिमान्।
धारयित्वा तथात्मानं धारणा परिकीर्तिता॥'

(अ. ना. उ. १५) इति।

प्राणायामेन रजोगुणकार्याच्चाञ्चल्यात्तमोगुणकार्यादालस्यादेश्च निवारितं मनस्तस्यां धारणायां योग्यं भवति।

'प्राणायामदृढाभ्यासैर्युक्त्या च गुरुदत्तया।'

(ल. वा. २८. १२२)

इत्यत्रत्येन युक्तिशब्देन योगिजनप्रसिद्धं शिरोरूपमेरुचालनम्, जिह्वाग्रेण घण्टिकाभ्रमणम्, नाभिचक्रे हृदये च ज्योतिर्ध्यानम्, विस्मृतिप्रदौषधसेवा चेत्येवमादिकं गृह्यते।

तदेवमध्यात्मविद्यासाधुसंगमवासनाक्षयप्राणनिरोधाश्चित्तनाशोपाया दर्शिताः। अथ तदुपायभूतं समाधिं वक्ष्यामः। पञ्चभूम्युपेतस्य चित्तस्य भूमित्रयत्यागेनावशिष्टं भूमिद्वयं समाधिः। भूमयश्च योगभाष्यकृता दर्शिताः—'क्षिप्तं मूढं विक्षिप्तमेकाग्रं निरुद्धमिति पञ्च चित्तस्य भूमयः' (यो. सू. भा. १. १) इति। आसुरसंपल्लोकशास्त्रदेहवासनासु वर्तमानं

चित्तं क्षिप्तम्, निद्रातन्द्रादिग्रस्तं मूढम्, कादाचित्कध्यानयुक्तं क्षिप्ताद्विशिष्टतया विक्षिप्तम्। तत्र क्षिप्तमूढयोः समाधिशङ्कैव नास्ति। विक्षिप्ते तु चेतसि विक्षेपोपसर्जनीभूतः समाधिर्योगपक्षे न वर्तते। विक्षेपान्तर्गततया दहनान्तर्गतबीजवत्स सद्य एव विनश्यति। यस्त्वेकाग्रे चेतसि संभूतमर्थं द्योतयति, क्षिणोति च क्लेशान्, कर्मबन्धनानि श्लथयति, निरोधमभिमुखीकरोति, स संप्रज्ञातयोग इत्याख्यायते। सर्ववृत्तिनिरोधे त्वसंप्रज्ञातसमाधिः। तत्र संप्रज्ञातसमाधिभूमिमेकाग्रतां सूत्रयति—'शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः' (३. १२) इति। शान्तोऽतीतः। उदितो वर्तमानः। प्रत्ययश्चित्तवृत्तिः। अतीतः प्रत्ययो यं पदार्थं गृह्णाति तमेव चेदुदितो गृह्णीयात् तदा तावुभौ तुल्यौ भवतः। तादृशश्चित्तस्य परिणाम एकाग्रतेत्युच्यते। एकाग्रताभिवृद्धिलक्षणं समाधिं सूत्रयति —'सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः' (३. ११) इति। रजोगुणेन चाल्यमानं चित्तं क्रमेण सर्वान्पदार्थान्गृह्णाति। तस्य रजोगुणस्य निरोधाय क्रियमाणेन योगिनः प्रयत्नविशेषेण दिने दिने सर्वार्थता क्षीयते; एकाग्रता चोदेति ; तादृशश्चित्तस्य परिणामः समाधिरित्युच्यते। तस्य समाधेरष्टस्वङ्गेषु यमनियमासनप्राणायामप्रत्याहाराः पञ्च बहिरङ्गानि। तत्र यमान्सूत्रयति–'अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः' (२. ३०) इति। हिंसादिभ्यो निषिद्धधर्मेभ्यो योगिनं यमयन्तीति यमाः। नियमान्सूत्रयति—'शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः' (२. ३२) इति। जन्महेतोः काम्यधर्मान्निवर्त्य मोक्षहेतौ निष्कामधर्मे नियमयन्ति प्रेरयन्तीति नियमाः। यमनियमयोरनुष्ठानवैलक्षण्यं स्मर्यते–

'यमान् कुर्वीत सततं न कुर्यान्नियमान् बुधः ।
यमान् पतत्यकुर्वाणो नियमान् केवलान् भजन् ।। '
'पतति नियमवान् यमेष्वसक्तो
न तु यमवान्नियमालसोऽवसीदेत् ।
इति यमनियमौ समीक्ष्य बुद्ध्या
यमबहुलेष्वनुसंदधीत बुद्धिम् ।। ' इति ।

यमनियमफलानि सूत्रयति—'तत्संनिधौ वैरत्यागः, क्रियाफलाश्रयत्वम्, सर्वरत्नोपस्थानम्, वीर्यलाभः, जन्मकथंतासंबोधः, जननादिभयाभावः, 'शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः,' 'सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च' संभवन्ति । 'संतोषादनुत्तमः सुखलाभः' 'कायेन्द्रियबुद्धिशुद्धिरशुद्धिक्षयात् तपसः', 'स्वाध्यायादिष्टदेवतासंप्रयोगः', समाधिसिद्धिरीश्वरप्रणिधानात्' (२. ३५—४५) इति । आसनप्राणायामौ व्याख्यातौ । प्रत्याहारं सूत्रयति—'स्वविषयासंप्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः' (२. ५४) इति । शब्दस्पर्शरूपरसगन्धा विषयाः, तेभ्यो निवर्तिताः श्रोत्रादयश्चित्तस्वरूपमनुकुर्वन्त इवावतिष्ठन्ते । श्रुतिश्च भवति—

'शब्दादिविषयान् पञ्च मनश्चैवातिचञ्चलम् ।
चिन्तयेदात्मनो रश्मीन् प्रत्याहारः स उच्यते ।। '
(अ. ना. उ. ५.) इति ।

शब्दादयो विषया येषां श्रोत्रादीनां ते श्रोत्रादयः पञ्च ; मनः षष्ठानामेतेषामनात्मरूपेभ्यः शब्दादिभ्यो निवर्तनमात्मरश्मित्वेन चिन्तनम् ; प्रत्याहारः स इत्यर्थः । प्रत्याहारफलं सूत्रयति—

'ततः परमा वश्यतेन्द्रियाणाम्' (२. ५५) इति। धारणा-ध्यानसमाधीन् सूत्रैस्त्रिभिः सूत्रयति—'देशबन्धश्चित्तस्य धारणा' (३. १) 'तत्र प्रत्ययैकतानता ध्यानम्' (३. २) 'तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः' (३. ३) इति। आधारादिदेशाः पूर्वमुक्ताः। देशान्तरं श्रूयते—

'मनः संकल्पकं ध्यात्वा संक्षिप्यात्मनि बुद्धिमान्।
धारयित्वा तथात्मानं धारणा परिकीर्तिता॥'
(अ. ना. उ. १५) इति।

'यत्सर्ववस्तुसंकल्पकं मनः, तदात्मानमेव संकल्पयतु न त्वन्यत्' इत्येवंविधः प्रयत्न आत्मनि संक्षेपः। प्रत्ययस्यैकतानता तत्त्वैक-विषयः प्रवाहः। स च द्विविधः—विच्छिद्य विच्छिद्य जायमानः, संततश्चेति। तावुभौ क्रमेण ध्यानसमाधी भवतः। तदुभयं सर्वानुभवयोगिना दर्शितम्—

'चित्तैकाग्र्याद्यतो ज्ञानमुक्तं समुपजायते।
तत्साधनमतो ध्यानं यथावदुपदिश्यते॥
विलाप्य विकृतिं कृत्स्नां संभवव्यत्ययक्रमात्।
परिशिष्टं च सन्मात्रं चिदानन्दं विचिन्तयेत्॥'
इति।

'ब्रह्माकारमनोवृत्तिप्रवाहोऽहंकृतिं विना।
संप्रज्ञातसमाधिः स्याद् ध्यानाभ्यासप्रकर्षजः॥'
इति च।

तं च भगवत्पादा उदाजह्रुः—

'दृशिस्वरूपं गगनोपमं परं
सकृद्विभातं त्वजमेकमक्षरम्।

अलेपकं सर्वगतं यदद्वयं
तदेव चाहं सततं विमुक्त ओम् ।।
दृशिस्तु शुद्धोऽहमविक्रियात्मको
न मेऽस्ति कश्चिद्विषयः स्वभावतः ।
पुरस्तिरश्चोर्ध्वमधश्च सर्वतः
संपूर्णभूमा त्वज आत्मनि स्थितः ।।
अजोऽमरश्चैव तथाजरोऽमृतः
स्वयंप्रभः सर्वगतोऽहमद्वयः ।
न कारणं कार्यमतीव निर्मलः
सदैव तृप्तश्च ततो विमुक्त ओम् ।। '
(उप. १०. १–३) इति ।

ननु संप्रज्ञातसमाधिरङ्गी ; स कथं ध्यानानन्तरभाविनोऽष्टमाङ्गस्य समाधेः स्थान उदाह्रियते ? नायं दोषः, अत्यन्तभेदाभावात् । यथा वेदमधीयानो माणवकः पदे पदे स्खलन् पुनः पुनः समादधाति, अधीतवेदस्तु सावधानो न स्खलति, अध्यापको निरवधानस्तन्द्रां कुर्वन्नपि न स्खलति ; तथा विषयैक्येऽपि परिपाकतारतम्येन ध्यानसमाधिसंप्रज्ञातानामवान्तरभेदोऽवगन्तव्यः । धारणादित्रयं मनोविषयत्वात् संप्रज्ञातसमाधेरन्तरङ्गम् । यमादिपञ्चकं तु बहिरङ्गम् । तदेतत्सूत्रयति—'त्रयमन्तरङ्गं पूर्वेभ्यः' (३. ७) इति । ततः केनापि पुण्येनान्तरङ्गे प्रथमं लब्धे बहिरङ्गलाभाय नातिप्रयासः कर्तव्यः । यद्यपि पतञ्जलिना भौतिकभूततन्मात्रेन्द्रियाहंकारादिविषयाः संप्रज्ञातसविकल्पसमाधयो बहुधा प्रपञ्चिताः, तथापि तेषामन्तर्धानादिसिद्धिहेतुतया मुक्तिहेतुसमाधिविरोधित्वान्नास्माभिस्तत्रादरः क्रियते ।

तथा च सूत्रितम्—'ते समाधावुपसर्गा व्युत्थाने सिद्धयः' (३. ३८) इति, 'स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्' (३. ५२) इति च। स्थानिनो देवाः। उद्दालको देवैरामन्त्रितोऽप्यवज्ञाय तान्देवान्निर्विकल्पसमाधिमेव चकारेत्युपाख्यायते। प्रश्नोत्तराभ्यामप्येवमेवावगम्यते—

श्रीरामः—

'जीवन्मुक्तशरीराणां कथमात्मविदां वर।
शक्तयो नेह दृश्यन्त आकाशगमनादिकाः॥'

(ल. वा. २८. १)

वसिष्ठः—

'अनात्मविदमुक्तोऽपि नभोविहरणादिकम्।
द्रव्यमन्त्रक्रियाकालशक्त्याप्नोत्येव राघव॥
नात्मज्ञस्यैष विषय आत्मज्ञो ह्यात्ममात्रदृक्।
आत्मनात्मनि संतृप्तो नाविद्यामनुधावति॥

(ल. वा. २८. २, ३)

ये केचन जगद्भावास्तानविद्यामयान् विदुः।
कथं तेषु किलात्मज्ञस्त्यक्ताविद्यो निमज्जति॥

(ल. वा. २८. ५)

द्रव्यमन्त्रक्रियाकालशक्तयः साधु सिद्धिदाः।
परमात्मपदप्राप्तौ नोपकुर्वन्ति काश्चन॥

(ल. वा. २८. ७)

सर्वेच्छाजालसंशान्तावात्मलाभोदयो हि यः।
स कथं सिद्धिवाञ्छायां मग्नचित्तेन लभ्यते॥'

(ल. वा. २८. ९)

' न केचन जगद्भावास्तत्त्वज्ञं रञ्जयन्त्यमी ।
नागरं नागरीकान्तं कुग्रामललना इव ।। ' इति,
' अपि शीतरुचावर्के सुतीक्ष्णेऽपीन्दुमण्डले ।
अप्यध: प्रसरत्यग्नौ जीवन्मुक्तो न विस्मयी ।।

(ल. वा. २७. ६६)

चिदात्मन इमा इत्थं प्रस्फुरन्तीह शक्तय: ।
इत्यस्याश्चर्यजालेषु नाभ्युदेति कुतूहलम् ।। '

(ल. वा. २७. ६७)

'यस्तु वा भावितात्मापि सिद्धिजालानि वाञ्छति ।
स सिद्धिसाधकैर्द्रव्यैस्तानि साधयति क्रमात् ।। '

इति च ।

आत्मविषयस्तु संप्रज्ञातसमाधिर्वासनाक्षयस्य निरोधसमाधेश्च हेतु: । तस्मादत्रादर: कृत: ।

अथ पञ्चमभूमिरूपो निरोधसमाधिर्निरूप्यते। तं च निरोधं सूत्रयति—' व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणाम: ' (३. ९) इति । व्युत्थानसंस्कारा: समाधिविरोधिन: । ते चोद्दालकस्य समाधावुदाहृता:—

' कदाहं त्यक्तमनने पदे परमपावने ।
चिरं विश्रान्तिमेष्यामि मेरुश्रृङ्ग इवाम्बुद: ।।
इति चिन्तापरवशो बलादु ालको द्विज: ।
पुन: पुनस्तूपविश्य ध्यानाभ्यासं चकार ह ।।

विषयैर्नीयमाने तु चित्ते मर्कटचञ्चले ।
न स लेभे समाधाने प्रतिष्ठां प्रीतिदायिनीम् ।।
कदाचिद्बाह्यसंस्पर्शपरित्यागादनन्तरम् ।
तस्यागच्छच्चित्तकपिरान्तरस्पर्शसंचयान् ।।
कदचिदान्तरस्पर्शाद् बाह्यं विषयमाददे ।
तस्योड्डीय मनो याति कदाचित् त्रस्तपक्षिवत् ।।
कदाचिदुदितार्काभं तेजः पश्यति विस्तृतम् ।
कदाचित् केवलं व्योम कदाचिन्निबिडं तमः ।।
(ल. वा. २४. २६. ३५–६)

आगच्छतो यथाकामं प्रतिभासान् पुनः पुनः ।
अच्छिनन्मनसा शूरः खड्गेनेव रणे रिपून् ।।
विकल्पौघे समालूने सोऽपश्यद्धृदयाम्बरे ।
तमश्छन्नविवेकार्कं लोलकज्जलमेचकम् ।।
तदप्युत्सादयामास सम्यग्ज्ञानविवस्वता ।
तमस्युपरते स्वान्ते तेजःपुञ्जं ददर्श सः ।
तल्लुलाव स्थलाब्जानां वनं बाल इव द्विपः ।।
तेजस्युपरते तस्य घूर्णमानं मनो मुनेः ।
निशाब्जवदगान्निद्रां तामप्याशु लुलाव सः ।।
निद्राव्यपगमे तस्य व्योमसंवित्समुद्ययौ ।
व्योमसंविदि नष्टायां मूढं तस्याभवन्मनः ।
मोहमप्येष मनसस्तं ममार्ज महाशयः ।।
ततस्तेजस्तमोनिद्रामोहादिपरिवर्जिताम् ।
कामप्यवस्थामासाद्य विशश्राम मनः क्षणम् ।। '
(ल. वा. २४. १०६–११४) इति ।

त एते व्युत्थानसंस्कारा निरोधहेतुना योगिप्रयत्नेन प्रतिदिनं प्रतिक्षणं चाभिभूयन्ते; तद्विरोधिनश्च निरोधसंस्काराः प्रादुर्भवन्ति। तथा सति निरोध एकैकस्मिन्क्षणे चित्तमनुगच्छति। सोऽयमीदृशश्चित्तस्य निरोधपरिणामो भवति। ननु 'प्रतिक्षणपरिणामिनो हि भावा ऋते चितिशक्तेः' इति न्यायेन चित्तस्य सर्वदा परिणामप्रवाहो वक्तव्यः। बाढम्। तत्र व्युत्थितचित्तस्य वृत्तिप्रवाहः स्फुटः; निरुद्धचित्तस्य तु कथमित्याशङ्कयोत्तरं सूत्रयति–'ततः प्रशान्तवाहिता संस्कारात्' (३. १०) इति। यथा समिदाज्याहुतिप्रक्षेपे वह्निरुत्तरोत्तरवृद्धया प्रज्वलति, समिदादिक्षये प्रथमक्षणे किंचिच्छाम्यति, उत्तरोत्तरक्षणे शान्तिर्वर्धते। तथा निरुद्धचित्तस्योत्तरोत्तराधिकः प्रशमः प्रवहति। तत्र पूर्वपूर्वप्रशमजनितः संस्कार एवोत्तरोत्तरप्रशमस्य कारणम्। तामेतां प्रशान्तवाहितां भगवान्विस्पष्टमुदाजहार–

'यदा विनियतं चित्तमात्मन्येवावतिष्ठते।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा॥
यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥
यत्रोपरमते चित्तं निरुद्धं योगसेवया।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति॥
सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम्।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ।। '

(भ. गी. ६. १८–२३) इति ।

निरोधसमाधेः साधनं सूत्रयति–'विरामप्रत्ययाभ्यासपूर्वकः संस्कारशेषोऽन्यः' (१. १८) इति विरामो वृत्त्युपरमः, तस्य प्रत्ययः कारणं वृत्त्युपरमार्थः पुरुषप्रयत्नः, तस्याभ्यासः पौनःपुन्येन संपादनम्, तत्पूर्वकस्तज्जन्यः, अनन्तरातीतसूत्रे संप्रज्ञातसमाधेरुक्तत्वात् तदपेक्षयान्योऽसंप्रज्ञातः समाधिः । तत्र वृत्तिरहितस्य चित्तस्वरूपस्य दुर्लक्षत्वात् संस्काररूपेण चित्तं शिष्यते । विरामप्रत्ययजन्यत्वं भगवान्विस्पष्टमाह–

'संकल्पप्रभावान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ।।
शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ।।
यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ।। '

(भ. गी. ६. २४–२६) इति ।

काम्यमानाः स्रक्चन्दनवनितापुत्रमित्रगृहक्षेत्रादयो मोक्षशास्त्रकुशलविवेकिजनप्रसिद्धैर्बहुभिर्दोषैरुपेता अप्यनाद्यविद्यावशात् तान्दोषानाच्छाद्य तेषु विषयेषु सम्यक्त्वं मनः कल्पयति । तस्माच्च संकल्पादिदं मे स्यादित्येवंरूपाः कामाः प्रभवन्ति । तथा च स्मर्यते–

‘ संकल्पमूलः कामो वै यज्ञाः संकल्पसंभवाः ।
काम जानामि ते मूलं संकल्पात् किल जायसे ।
न त्वां संकल्पयिष्यामि समूलस्त्वं विनङ्क्ष्यसि ।। ’
इति ।

तत्र विवेकेन विषयदोषेषु साक्षात्कृतेषु शुना वान्ते पायस इव कामास्त्यज्यन्ते । स्रक्चन्दनादिष्विव ब्रह्मलोकादिष्वणिमाद्यष्टैश्वर्येषु च कामास्त्याज्या इत्यभिप्रेत्य सर्वानित्युक्तम् । मासोपवासव्रतिना तस्मिन्मासेऽन्ने त्यक्तेऽपि कामः पुनः पुनरुदेति ; तद्वन्मा भूदित्यशेषत इत्युक्तम् । कामत्यागे मनःपूर्वकप्रवृत्त्यभावेऽपि चक्षुरादीनां रूपादिषु या स्वभावसिद्धा प्रवृत्तिः सापि प्रयत्नयुक्तेन मनसैव नियन्तव्या । देवतादर्शनादिष्वप्यननुसरणाय समन्तत इत्युक्तम् । भूमिकाजयक्रमेणोपरमस्य विवक्षितत्वाच्छनैः शनैरित्युक्तम् । ताश्च भूमिकाश्चतस्रः कठवल्लीषु श्रूयन्ते—

‘ यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ।।’
(१. ३. १३) इति ।

वाग्व्यापारो द्विविधः—लौकिको वैदिकश्च । जल्पादिरूपो लौकिकः, जपादिरूपो वैदिकः । तत्र लौकिकस्य बहुविक्षेपकरत्वाद् व्युत्थानकालेऽपि योगी तं परित्यजेत् । अत एव स्मर्यते—

‘ मौनं योगासनं योगस्तितिक्षैकान्तशीलता ।
निःस्पृहत्वं समत्वं च सप्तैतान्येकदण्डिनः ।। ’ इति ।

जपादिकं निरोधसमाधौ परित्यजेत् । सेयं वाग्भूमिः प्रथमा । तां भूमिं प्रयत्नमात्रेण कतिपयैर्दिनैर्मासैर्वत्सरैर्वा दृढं विजित्य

पश्चाद् द्वितीयायां मनोभूमौ प्रयतेत; अन्यथा बहुभूमिकाप्रासादवत्प्रथमभूमिपातेनैवोपरितनयोगभूमयः सर्वा विनश्येयुः। यद्यपि चक्षुरादयो निरोद्धव्याः, तथापि तेषां वाग्भूमौ मनोभूमौ वान्तर्भावो द्रष्टव्यः। ननु वाचं मनसि नियच्छेदित्यनुपपन्नम् ; न हीन्द्रियस्येन्द्रियान्तरे प्रवेशोऽस्ति। मैवम्, प्रवेशस्याविवक्षितत्वात्। नानाविक्षेपकारिणोर्वाङ्मनसयोर्मध्ये प्रथमतो वाग्व्यापारनियमनेन मनोव्यापारमात्रपरिशेष इह विवक्षितः। गोमहिषाश्वादीनामिव वाङ्नियमे स्वाभाविके संपन्ने ततो ज्ञानात्मनि मनो नियच्छेत्। आत्मा त्रिविधः, ज्ञानात्मा महात्मा शान्तात्मा चेति। जानात्यत्र स्थित आत्मेति ज्ञातृत्वोपाधिरहंकारोऽत्र ज्ञानशब्देन विवक्षितः, करणस्य मनसो नियम्यत्वेन पृथगुपात्तवात्। अहंकारो द्विविधः—विशेषरूपः सामान्यरूपश्चेति। 'अयमहमेतस्य पुत्र' इत्येवं व्यक्तमभिमन्यमानो विशेषरूपः। 'अस्मि' इत्येतावन्मात्रमभिमन्यमानः सामान्यरूपः। स च सर्वव्यक्तिषु व्याप्तत्वात्महानित्युच्यते। ताभ्यामहंकाराभ्यां द्वाभ्यामुपहितौ द्वावात्मानौ। निरुपाधिकः शान्तात्मा। तदेतत्सर्वमन्तर्बहिर्भावेन वर्तते। शान्त आत्मा सर्वान्तरश्चिदेकरसः। तस्मिन्नाश्रितं जडशक्तिरूपमव्यक्तं मूलप्रकृतिः। सा च प्रथमं सामान्याहंकाररूपेण महत्तत्त्वनाम्ना व्यक्तीभवति। ततो बहिर्विशेषाहंकाररूपेण, ततो बहिर्मनोरूपेण ततो बहिर्वागादीन्द्रियरूपेण। तदेतदभिप्रेत्योत्तरोत्तरमान्तरत्वं विविनक्ति श्रुतिः—

'इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः॥

महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः ।। '
(कठ. उ. १. ३. १०, ११) इति ।

एवं सत्यत्र नानाविधसंकल्पविकल्पसाधनं करणरूपं मनोऽहंकर्तरि नियच्छेत् । मनोव्यापारान्परित्यज्याहंकारमात्रं शेषयेत् । न चैतदशक्यमिति वाच्यम्,

'तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ।। '
(भ. गी. ६. ३४)

इति वदन्तमर्जुनं प्रति भगवतोत्तराभिधानात्–

'असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ।।
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ।। '
(भ. गी. ६. ३५, ३६) इति ।

अभ्यासवैराग्ये पतञ्जलिसूत्रोदाहरणेन व्याख्यास्येते । पूर्वपूर्वभूमिदाढर्च्यरहितोऽसंयतात्मा । तत्सहितो वश्यात्मा । उपायतः प्राप्ति गौडपादाचार्याः सदृष्टान्तमाहुः–

'उत्सेक उदधेर्यद्वत् कुशाग्रेणैकबिन्दुना ।
मनसो निग्रहस्तद्वद् भवेदपरिखेदतः ।। '
(३. ४१) इति ।

'बहुभिर्न विरोद्धव्यमेकेनापि बलीयसा ।
स पराभवमाप्नोति समुद्र इव टिट्टिभात् ।। '

अत्र संप्रदायविद आख्यायिकामाचक्षते–'कस्यचित्किल पक्षिणोऽण्डानि तीरस्थान्युदधिरुत्सेकेनापजहार । तं च समुद्रं शोषयामीति प्रवृत्तः स च पक्षी स्वमुखाग्रेणैकैकं जलबिन्दुं बहिः प्रक्षिपति स्म । तदा बहुभिः पक्षिभिर्बन्धुवर्गैर्वार्यमाणोऽप्यनुपरतः प्रत्युत तानपि सहकारिणो वव्रे । तांश्च पतनोत्पतनाभ्यां बहुधा क्लिश्यतः सर्वानवलोक्य कृपालुर्नारदो गरुडं समीपे प्रेषयामास । ततो गरुडपक्षवातेन शुष्यन्समुद्रो भीतस्तान्यण्डान्यानीय पक्षिणे ददौ' । एवमखेदेन मनोनिरोधे परमधर्मे प्रवर्तमानं योगिनमीश्वरोऽनुगृह्णाति । अखेदश्च मध्ये मध्ये तदनुकूलव्यापारमिश्रणेन संपद्यते, यथौदनं भुञ्जानस्तत्तद्ग्रासान्तरे चोष्यलेह्यादीनास्वादयति तद्वत् । इदमेवाभिप्रेत्य वसिष्ठ आह–

'चित्तस्य भोगैर्द्वौ भागौ शास्त्रेणैकं प्रपूरयेत् ।
गुरुशुश्रूषया भागमव्युत्पन्नस्य सत्क्रमे ।।
किंचिद्व्युत्पत्तियुक्तस्य भागं भोगैः प्रपूरयेत् ।
गुरुशुश्रूषया भागौ भागं शास्त्रार्थचिन्तया ।।
व्युत्पत्तिमनुयातस्य पूरयेच्चेतसोऽन्वहम् ।
द्वौ भागौ शास्त्रवैराग्यैर्द्वौ ध्यानगुरुपूजया ।।'

(ल. वा. २१ ३६–८) इति ।

भोगशब्देनात्र जीवनहेतुर्भिक्षाटनादिव्यापारो वर्णाश्रमोचितव्यापारश्चोच्यते । घटिकामात्रं मुहूर्तं वा यथाशक्ति योगमभ्यस्य ततो मुहूर्तं शास्त्रश्रवणेन परिचर्यया वा गुरूननुगम्य मुहूर्तं स्वदेहमनुसृत्य मुहूर्तं योगशास्त्रं पर्यालोच्य पुनर्मुहूर्तं योगमभ्यस्येत् ।

एवं योगप्राधान्येन व्यापारान्तराणि मेलयंस्तानि द्रागभ्यस्य शयनकाले तद्दिनगतान् योगमुहूर्तान् गणयेत् । ततः परेद्युर्वा परपक्षे वा परमासे वा योगमुहूर्तान् वर्धयेत् । तथा चैकैकस्मिन्मुहूर्त एकैकक्षणयोगेऽपि संवत्सरमात्रेण भूयान्योगकालो भवति । न चैवं योगैकशरणत्वे व्यापारान्तराणि लुप्येरन्निति शङ्कनीयम्, लुप्तेतरकृत्स्नव्यापारस्यैव योगेऽधिकारात् । अत एव विद्वत्संन्यासोऽपेक्ष्यते । तस्मात् तदेकनिष्ठः पुमानध्येतृवणिगादिवत् क्रमेण योगारूढो भवति । यथाध्येता माणवकः पादांशं पादमर्धर्चमृचमृग्द्वयं वर्गं च क्रमेण पठन् दशद्वादशवर्षैरध्यापको भवति, यथा च वाणिज्यं कुर्वन्नेकनिष्कद्विनिष्कादिक्रमेण लक्षपतिः कोटिपतिर्वा भवति तथा ताभ्यां वणिगध्येतृभ्यां सहैवोपक्रम्य मत्सरग्रस्त इव युञ्जानस्तावता कालेन कुतो न योगमारोहेत् ? तस्मात् पुनः पुनः प्राप्यमाणान्संकल्पविकल्पानुद्दालकवत् पौरुषप्रयत्नेन परित्यज्याहंकर्तरि ज्ञानात्मनि मनो नियच्छेत् । तामेतां द्वितीयभूमिकां विजित्य बालमूकादिवन्निर्मनस्त्वे स्वाभाविके सति, ततो विशेषाहंकाररूपं विस्पष्टं ज्ञानात्मानमस्पष्टे सामान्याहंकारे महत्तत्त्वे नियच्छेत् । यथा स्वल्पां तन्द्रां प्राप्तवतो विशेषाहंकारः स्वत एव संकुचति, विनैव तन्द्रां तथा विस्मरणे प्रयतमानस्याहंकारसंकोचो भवति । सेयं लोकप्रसिद्धया तन्द्रया तार्किकाभिमतनिर्विकल्पकज्ञानेन च समाना महत्तत्त्वमात्रपरिशेषावस्था तृतीया भूमिः । अस्यां चाभ्यासपाटवेन वशीकृतायां तमेतं सामान्याहंकाररूपं महान्तमात्मानं निरुपाधितया शान्ते चिदेकरसस्वभावे नियच्छेत् ।

'महत्तत्त्वं तिरस्कृत्य चिन्मात्रं परिशेषयेत् ।'

अत्रापि पूर्वोक्तविस्मृतिप्रयत्न एव ततोऽप्यतिशयेनोपायतामापद्यते। यथा शास्त्राभ्यासप्रवृत्तस्य व्युत्पत्तेः प्राक्-प्रतिग्रन्थव्याख्यानापेक्षायामपि व्युत्पन्नस्य स्वत एवोत्तरग्रन्थार्थः प्रतिभाति, तथा सम्यग्वशीकृतपूर्वभूमेर्योगिन उत्तरभूम्युपायः स्वत एव प्रतिभाति। तदाह योगभाष्यकारः—

'योगेन योगो ज्ञातव्यो योगो योगात् प्रवर्तते।
योऽप्रमत्तस्तु योगेन स योगी रमते चिरम्॥' इति।

ननु महत्तत्त्वशान्तात्मनोर्मध्ये महत्तत्त्वोपादानमव्यक्ताख्यं तत्त्वं श्रुत्योदाहृतम्। तत्र कुतो नियमनं नाभिधीयत इति चेन्न; लयप्रसङ्गादिति ब्रूमः। यथा घटोऽनुपादाने जले निरुध्यमानो न लीयते उपादानभूतायां तु मृदि लीयते; तथा महत्तत्त्वमात्मनि न लीयते, अव्यक्ते तु लीयते। न च स्वरूपलयः पुरुषार्थः, आत्मदर्शनानुपयोगात्। 'दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः' इति पूर्ववाक्ये आत्मदर्शनं विधाय सूक्ष्मत्वसिद्ध्ये निरोधस्याभिधानात्, लयस्य प्रतिदिनं सुषुप्तौ स्वतः सिद्धत्वेन प्रयत्नवैयर्थ्याच्च। ननु धारणाध्यानसमाधिभिः साध्यस्य संप्रज्ञातस्यैकाग्र्यवृत्तिरूपत्वेन दर्शनहेतुत्वेऽपि शान्तात्मन्यवरुद्धस्यासंप्रज्ञातसमाधिमापन्नस्य चित्तस्य वृत्तिरहितत्वेन सुषुप्तिवन्न दर्शनहेतुत्वमिति चेन्न, स्वतः सिद्धस्य दर्शनस्य निवारयितुमशक्यत्वात्। अत एव श्रेयोमार्गेऽभिहितम्—

'आत्मानात्माकारं स्वभावतोऽवस्थितं सदा चित्तम्।
आत्मैकाकारतया तिरस्कृतानात्मदृष्टि विदधीत॥'

इति।

यथा घट उत्पद्यमानः स्वतो वियत्पूर्ण एवोत्पद्यते, जलतण्डुलादिपूरणं तूत्पन्ने घटे पश्चात् पुरुषप्रयत्नेन भवति; यथा तत्र जलादौ निःसारितेऽपि न वियन्निःसारयितुं शक्यते, मुखपिधानेऽप्यन्तर्वियदवतिष्ठत एव ; तथा चित्तमुत्पद्यमानमात्मचैतन्यपूर्णमेवोत्पद्यते । उत्पन्ने चित्ते पश्चान्मूषानिषिक्तद्रुतताम्रवद्घटपटरूपरससुखदुःखादिवृत्तिरूपत्वं भोगहेतुधर्माधर्मादिवशाद् भवति । तत्र रूपरसाद्यनात्माकारे निवारितेऽपि निर्निमित्तश्चिदाकारो न निवारयितुं शक्यते । ततो निरोधसमाधिना निर्वृत्तिकेन संस्कारमात्रशेषतया सूक्ष्मेण चिदात्ममात्राभिमुखत्वादेकाग्रेण चित्तेन निर्विघ्नमात्माऽनुभूयते । अनेनैवाभिप्रायेण वार्त्तिककारसर्वानुभवयोगिनावाहतुः–

'सुखदुःखादिरूपित्वं धियो धर्मादिहेतुतः ।
निर्हेतुत्वात्मसंबोधरूपत्वं वस्तुवृत्तितः ।।
प्रशान्तवृत्तिकं चित्तं परमानन्ददीपकम् ।
असंप्रज्ञातनामायं समाधिर्योगिनां प्रियः ।।' इति ।

आत्मदर्शनस्य स्वतःसिद्धत्वेऽप्यनात्मदर्शनवारणाय निरोधाभ्यासः । अत एवोक्तम्–

'आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तियेत् ।'
(भ. गी. ६. २५) इति ।

योगशास्त्रस्य चित्तचिकित्सकसमाधिमात्रे प्रवृत्तत्वान्निरोधसमाधावात्मदर्शनं तत्र न साक्षादुक्तम् । भङ्ग्यन्तरेण त्वभ्युपगम्यते, 'योगश्चित्तवृत्तिनिरोधः' (१. २) इति सूत्रयित्वा 'तदा द्रष्टुः स्वरूपेऽवस्थानम्' (१. ३) इति सूत्रणात्,।

यद्यपि निर्विकारो द्रष्टा सदा स्वरूप एवावतिष्ठते, तथापि वृत्तिषूत्पद्यमानासु तत्र चिच्छायायां प्रतिबिम्बितायां तदविवेकादस्वस्थ इव द्रष्टा भवति। तदप्यनन्तरसूत्रेणोक्तम्—'वृत्तिसारूप्यमितरत्र' (१. ४,) इति। अन्यत्रापि सूत्रितम्—'सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्' (३. ३६) इति, 'चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्' (४. २२) इति च। निरोधसमाधिना शोधिते त्वंपदार्थे साक्षात्कृतेऽपि तस्य ब्रह्मत्वं गोचरयितुं महावाक्येन ब्रह्मविद्यानामकं वृत्त्यन्तरमुत्पद्यते; न च शुद्धत्वंपदार्थसाक्षात्कारे निरोधसमाधिरेक एवोपायः; किं तु चिज्जडविवेकेनापि पृथक्कृते तत्र साक्षात्कारसंभवात्। अत एव वसिष्ठ आह—

'द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं च राघव।
योगस्तद्वृत्तिरोधो हि ज्ञानं सम्यगवेक्षणम्॥'
(ल. वा. २७. ७२) इति,

'असाध्यः कस्यचिद्योगः कस्यचिज्ज्ञाननिश्चयः।
प्रकारौ द्वौ ततो देवो जगाद परमेश्वरः॥'
(ल. वा. २६. ६०) इति च।

ननु विवेकोऽपि योगे पर्यवस्यति, दर्शनवेलायामात्ममात्रगोचराया एकाग्रवृत्तेः क्षणिकसंप्रज्ञातरूपत्वात्। बाढम्। तथापि संप्रज्ञातासंप्रज्ञातयोः स्वरूपतः साधनतश्चास्त्येव महद्वैलक्षण्यम्। वृत्त्यवृत्तिभ्यां स्फुटः स्वरूपभेदः। साधनं तु संप्रज्ञातस्य सजातीयत्वाद्धारणादित्रयमन्तरङ्गम्, असंप्रज्ञातस्य त्ववृत्तिकस्य विजातीयत्वाद्बहिरङ्गम्। तथा च सूत्रम्—'तदपि बहिरङ्गं

निर्बीजस्य' (३. ८) इति। विजातीयत्वेऽपि बहुविधानात्मवृत्तिनिवारणेनोपकारितया बहिरङ्गत्वमविरुद्धम्। तदेवोपकारित्वं विशदयितुं सूत्रयति—'श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्' (१. २०) इति। केषांचिद्देवादीनां पूर्वसूत्रे जन्मनैव समाधिमुक्त्वा मनुष्यान् प्रत्येतदुच्यते। ममायं योग एव परमपुरुषार्थसाधनमिति प्रत्ययः श्रद्धा। सा चोत्कर्षश्रवणेनोपजायते। तदुत्कर्षश्च स्मर्यते—

'तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन॥'
(भ. गी. ६. ४६) इति।

उत्तमलोकसाधनत्वात् कृच्छ्रचान्द्रायणादितपसो ज्योतिष्टोमादिकर्मणश्च योगोऽधिकः। ज्ञानं प्रत्यन्तरङ्गत्वाच्चित्तविश्रान्तिहेतुतया च ज्ञानादप्यधिकः। एवं जानतो योगे श्रद्धा जायते। तस्यां च श्रद्धायां वासितायां वीर्यमुत्साहो भवति—सर्वथा योगं संपादयिष्यामीति। एतादृशेनोत्साहेन तदा तदानुष्ठेयानि योगाङ्गानि स्मर्यन्ते। तया च स्मृत्या सम्यगनुष्ठितसमाधेरध्यात्मप्रसादे सत्यृतंभरा प्रज्ञोदेति। तत्प्रज्ञापूर्वकस्तत्प्रज्ञाकारणकोऽसंप्रज्ञातसमाधिरितरेषां देवादिभ्योऽर्वाचीनानां मनुष्याणां सिध्यति। तां च प्रज्ञां सूत्रयति—'ऋतंभरा तत्र प्रज्ञा' (१. ४८) इति। ऋतं सत्यं वस्तुयाथात्म्यं बिभर्ति प्रकाशयतीति ऋतंभरा। तत्र तस्मिन् समाध्युत्कर्षजन्येऽध्यात्मप्रसादे सतीत्यर्थः। ऋतंभरत्वोपपत्तिं सूत्रयति—'श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्' (१. ४९) इति। सूक्ष्मव्यवहितविप्रकृष्टवस्तुष्वयोगिप्रत्यक्षं न

प्रवर्तते । आगमानुमानाभ्यां तानि वस्तून्ययोगिभिर्ज्ञायन्ते । ते च शास्त्रानुमानजन्ये प्रज्ञे वस्तुसामान्यमेव गोचरयतः । इदं तु योगिप्रत्यक्षं वस्तुविशेषगोचरत्वादृतंभरम् । तस्य च योगिप्रत्यक्षस्यासंप्रज्ञातसमाधौ बहिरङ्गत्वसिद्ध्यर्थमुपकारित्वं सूत्रयति– 'तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी' (१. ५०) इति । असंप्रज्ञातसमाधेर्बहिरङ्गसाधनमुक्त्वा तन्निरोधप्रयत्नस्यान्तरङ्गसाधनतां सूत्रयति–'तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः' (१. ५१) इति । सोऽयं समाधिः सुषुप्तिसमानः साक्षिचैतन्येनानुभवितुं शक्यः । न चासौ सर्वधीवृत्तिराहित्यात् सुषुप्तिरेवेति शङ्कनीयम्, मनःस्वरूपस्य सदसत्त्वाभ्यां विशेषात् । तदुक्तं गौडपादाचार्यैः–

'निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।
प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ।।
लीयते हि सुषुप्तौ तन्निगृहीतं न लीयते ।
तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ।।'

(३. ३४, ३५) इति,

'द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ।।
स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।
न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ।।
अन्यथा गृह्णतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ।।'

(१. १३–५) इति च ।

आद्यौ विश्वतैजसौ । अद्वैतस्य वस्तुनोऽन्यथाग्रहणं नाम द्वैतरूपेण प्रतिभास: । स च विश्वतैजसयोर्वर्तमान: स्वप्न इत्युच्यते । तत्त्वस्याज्ञानं निद्रा । सा च विश्वतैजसप्राज्ञेषु वर्तते । तयो: स्वप्ननिद्रयो: स्वरूपभूतयोर्विपर्यासो मिथ्याज्ञानम् । तस्मिन् विद्यया क्षीणे सति तुरीयं पदमद्वैतं वस्त्वश्नुतेऽनुभवतीत्यर्थ: । नन्वस्त्वेवमसंप्रज्ञातसमाधिसुषुप्त्योर्महान्भेद: ; तत्र तत्त्वदिदृक्षोर्दर्शनसाधनत्वेन समाध्यपेक्षायामपि दृष्टतत्त्वस्य जीवन्मुक्तये नास्ति तदपेक्षा, रागद्वेषादिक्लेशबन्धस्य सुषुप्त्यापि निवृत्ते: । मैवम् । किं प्रतिदिनं स्वत: प्राप्ता कादाचित्की सुषुप्तिर्बन्धनिर्वर्तिका, किं वाभ्यासेन निरन्तरवर्तिनी ? आद्येऽपि किं सुषुप्तिकालीनस्य क्लेशबन्धस्य निवृत्ति:, किं वा कालान्तरवर्तिन: ? नाद्य:, अप्रसक्ते: । न हि मूढानामपि सुषुप्तौ क्लेशबन्ध: ; अन्यथायास: प्रसज्येत । न द्वितीय:, असंभवात् । न ह्यन्यकालीनया सुषुप्त्या कालान्तरवर्तिन: क्लेशस्य क्षय: संभवति ; अन्यथा मूढानामपि जागरणस्वप्नयो: क्लेशस्य क्षय: प्रसज्येत । नापि सुषुप्तौ नैरन्तर्यमभ्यसितुं शक्यम्, तस्या: कर्मक्षयनिमित्तत्वात् । तस्मात् तत्त्वविदोऽपि, क्लेशक्षयायास्त्येवासंप्रज्ञातसमाध्यपेक्षा । तस्य च समाधेर्गवाश्वादिष्विव वाङ्निरोध: प्रथमा भूमि: । बालमूढादिष्विव निर्मनस्त्वं द्वितीया । तन्द्रायामिवाहंकारराहित्यं तृतीया । सुषुप्ताविव महत्तत्त्वराहित्यं चतुर्थी । तदेतद् भूमिचतुष्टयमभिप्रेत्य 'शनै: शनैरुपरमेत्' इत्युक्तम् । अत्र चोपरमे धृतिगृहीता बुद्धि: साधनम् । महदहंकारमनोवागादीनां स्वत एव तीव्रवेगेण बहि: प्रवहतां कूलंकषाया नद्या इव निरोधे धैर्यं महदपेक्षितम् । बुद्धिर्विवेक: । पूर्वा भूमिर्जिता वा न वेति परीक्ष्य जितायामुत्तर-

भूम्युपक्रमः ; अजितायां तु सैव पुनरभ्यसनीयेति तदा तदा विविञ्च्यात् । 'आत्मसंस्थम्–' इत्यादिना सार्धश्लोकेन चतुर्थभूम्यभ्यासोऽपि स्मृतः । गौडपादाचार्या आहुः–

'उपायेन निगृह्णीयाद् विक्षिप्तं कामभोगयोः ।
सुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥
दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत् ।
अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति ॥
लये संबोधयेच्चित्तं विक्षिप्तं शमयेत् पुनः ।
सकषायं विजानीयात् समप्राप्तं न चालयेत् ॥
नास्वादयेत् सुखं तत्र निःसङ्गः प्रज्ञया भवेत् ।
निश्चलं निश्चरच्चित्तमेकीकुर्यात् प्रयत्नतः ॥
यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।
अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा ॥'

(३. ४२–६) इति ।

लयविक्षेपकषायसमप्राप्तयश्चतस्रश्चित्तस्यावस्थाः । तत्र निरुध्यमानं चित्तं विषयेभ्यो व्यावृत्तं सत्पूर्वाभ्यासवशाद्यदि लयाय सुषुप्तयेऽभिमुखं भवेत्, तदानीमुत्थापनप्रयत्नेन लयकारणनिवारणेन वा तच्चित्तं सम्यक्प्रबोधयेत् । लयहेतवो निद्राशेषाजीर्णबह्वशनश्रमाः । अत एवाहुः–

'समापय्य निद्रां सुजीर्णाल्पभोजी
श्रमत्याग्यबाधे विविक्ते प्रदेशे ।
सदासीत निस्तृष्ण एवाप्रयत्नो-
ऽथ वा प्राणरोधी निजाभ्यासमार्गात् ॥' इति ।

लयादुत्थापितं चित्तं दैनंदिनप्रबोधाभ्यासवशाद्यदि कामभोगयोर्विक्षिप्येत, तदा विवेकिजनप्रसिद्धभोग्यवस्तुगतसर्वदुःखानुस्मरणेन शास्त्रप्रसिद्धजन्मादिरहिताद्वितीयब्रह्मतत्त्वानुस्मरणपूर्वकेण भोग्यवस्तुदर्शनेन च पुनः पुनर्विक्षेपाच्चित्तं शमयेत् । कषायस्तीव्रश्चित्तदोषः । तीव्ररागद्वेषादिवासनया ग्रस्तं चित्तं कदाचित् समाहितमिव लयविक्षेपरहितं दुःखैकाग्रमवतिष्ठते; तादृशं तच्चित्तं विजानीयात्, समाहितचित्ताद्विवेकेनावगच्छेत् । असमाहितमेतदित्यवगम्य लयविक्षेपवत् कषायस्य प्रतीकारं कुर्यात् । समशब्देन ब्रह्माभिधीयते ।

'समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

(भ. गी. १३. २८) इति स्मृतेः ।

लयविक्षेपकषायेषु परिहृतेषु परिशेषाच्चित्तेन समं ब्रह्म प्राप्यते । तच्च समप्राप्तं चित्तं लयकषायभ्रान्त्या न चालयेत् । सूक्ष्मया बुद्ध्या लयकषायप्राप्ती विविच्य तस्यां समप्राप्तावतिप्रयत्नेन चिरं स्थापयेत् । स्थापिते तस्मिन् ब्रह्मस्वरूपभूतः परमानन्दः सम्यगाविर्भवति । तथा चोदाहृतम्–

'सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।'

(भ. गी. ६. २१.) इति ।

श्रुतिश्च भवति–

'समाधिनिर्धूतमलस्य चेतसो
निवेशितस्यात्मनि यत्सुखं भवेत् ।

न शक्यते वर्णयितुं गिरा तदा
स्वयं तदन्तःकरणेन गृह्यते ।। '

(मै. उ. ४. ९) इति ।

ननु समाध्याविर्भूतस्य ब्रह्मानन्दस्य बुद्धिग्राह्यत्वं श्रुतिस्मृतिभ्यामभिहितम् ; आचार्यैस्तु–'नास्वादयेत् सुखं तत्र' इति बुद्धिग्राह्यत्वं प्रतिषिध्यत इति चेत् । नायं दोषः । तत्र निरोधसुखं बुद्धिग्राह्यं न प्रतिषिध्यते, किं तु समाधिविरोधिनो व्युत्थानरूपस्य परामर्शस्यैव प्रतिषेधात् । यथा निदाघदिवसेषु मध्याह्ने जाह्नवीह्रदनिमग्नेनानुभूयमानमपि शैत्यसुखं तदा वक्तुमशक्यं पश्चादुन्मग्नेनाभिधीयते; यथा वा सुषुप्तावविद्यावृत्तिभिरतिसूक्ष्माभिरनुभूयमानमपि स्वरूपसुखं तदानीं सविकल्पकेनान्तःकरणवृत्तिज्ञानेन ग्रहीतुमशक्यम्, प्रबोधकाले तु स्मृत्या विस्पष्टं परामृश्यते ; तथा समाधौ वृत्तिरहितेन संस्कारमात्रशेषतया सूक्ष्मेण वा चित्तेन सुखानुभवः श्रुतिस्मृत्योर्विवक्षितः । 'महदिदं समाधिसुखमन्वभूवम्' इत्येतादृशो व्युत्थितस्य सविकल्पकः परामर्शोऽत्रास्वादनम्; तदेवाचार्यैः प्रतिषिध्यते। तमेव स्वाभिप्रायं प्रकटयितुम् 'निःसङ्गः प्रज्ञया भवेत्' इत्युक्तम् । प्रकृष्टं सविकल्पकं ज्ञानं प्रज्ञा ; तया सह सङ्गं परित्यजेत् । यद्वा पूर्वोक्ता धृतिगृहीता बुद्धिः प्रज्ञा ; तदात्मकेन साधनेन सुखास्वादनतद्वर्णनादिरूपामासक्तिं वर्जयेत् । समाधौ ब्रह्मानन्दे निमग्नं चित्तं यदि कदाचित्सुखास्वादनाय वा शीतवातमशकाद्युपद्रवेण वा निश्चरेत् तदा निश्चरत्तच्चित्तं पुनः पुनर्निश्चलं यथा भवति तथा परब्रह्मणा सहैकीकुर्यात् । तत्र च निरोधप्रयत्न

एव साधनम् । एकीभाव एव 'यदा न लीयते चित्तम्' इत्यनेन श्लोकेन स्पष्टीक्रियते । 'अनिङ्गनमनाभासम्' इत्याभ्यां पदाभ्यां कषायसुखास्वादौ द्वौ च प्रतिषिध्येते । लयविक्षेपकषायसुखास्वादेभ्यो विनिर्मुक्तं चित्तमविच्छेदेन ब्रह्मण्यवस्थितं भवति । एतदेवाभिप्रेत्य कठवल्लीषु पठ्यते–

'यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ।।
तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ।।'

(कठ. उ. २. ३. १०, ११) इति ।

उपेक्षितो योग इन्द्रियवृत्तीनां प्रभवं करोति। अनुष्ठितस्तु तासां लयहेतुः । अत एव योगस्य स्वरूपलक्षणं सूत्रयति– 'योगश्चित्तवृत्तिनिरोधः' (१. २.) इति । वृत्तीनामानन्त्यान्निरोधोऽशक्य इति शङ्कां वारयितुमियत्तां सूत्रयति–'वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः' (१. ५) इति । रागद्वेषादिक्लेशरूपा आसुरवृत्तयः क्लिष्टाः । रागादिरहिता दैववृत्तयोऽक्लिष्टाः । यद्यपि पञ्चस्वेव क्लिष्टानामक्लिष्टानां चान्तर्भावः, तथापि क्लिष्टा एव निरोद्धव्या इति मन्दबुद्धिं वारयितुं ताभिः सहाक्लिष्टा अप्युदाहृताः । नामधेयलक्षणाभ्यां ता वृत्तीर्विशदयितुं सूत्रषट्कमाह–'प्रमाणविपर्ययविकल्पनिद्रास्मृतयः' (१. ६) 'प्रत्यक्षानुमानागमाः प्रमाणानि' (१. ७,) 'विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्' (१. ८,) 'शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः' (१. ९,) 'अभावप्रत्ययालम्बना वृत्तिर्निद्रा'

(१. १०,) ‘ अनुभूतविषयासंप्रमोषः स्मृतिः ’ (१. ११) इति । वस्त्वभावः प्रतीयते यस्मिस्तमस्यावरके सति तत्तमोऽभाव-प्रत्ययः । तमोगुणं विषयीकुर्वती वृत्तिर्निद्रेत्युच्यते । अनुभूत-विषयस्यासंप्रमोषस्तदनुभवजन्यमनुसंधानम् । पञ्चविधवृत्ति-निरोधसाधनं सूत्रयति—‘ अभ्यासवैराग्याभ्यां तन्निरोधः ’ (१. १२) इति । यथा तीव्रवेगोपेतं नदीप्रवाहं सेतुबन्धनेन निवार्य कुल्याप्रणयनेन क्षेत्राभिमुखं तिर्यक्प्रवाहान्तरमुत्पाद्यते, तथा वैराग्येण चित्तनद्या विषयप्रवाहं निवार्य समाध्यभ्यासेन प्रशान्तः प्रवाहः संपाद्यते। मन्त्रजपदेवताध्यानादीनां क्रियारूपत्वेनावृत्ति-लक्षणोऽभ्यासः संभाव्यते । सर्वव्यापारोपरमरूपस्य समाधेः साधकः को नामाभ्यास इति शङ्कां वारयितुं सूत्रयति—‘ तत्र स्थितौ यत्नोऽभ्यासः ’ (१. १३) इति । स्थितिर्नैश्चल्यं निरोधः । यत्नो मानस उत्साहः । स्वत एव बहिष्प्रवाहशीलं चित्तं सर्वथा निरोधयिष्यामीत्येवंविध उत्साह आवर्त्यमानोऽभ्यास इत्युच्यते। अयमभ्यास इदानीं प्रवृत्तः स्वयमदृढः सन्ननादिप्रवृत्ता व्युत्थानवासनाः कथमभिभवेदित्याशङ्कामपवदितुं सूत्रयति—‘स तु दीर्घकालनैरन्तर्यसत्कारसेवितो दृढभूमिः’ (१. १४) इति । लोका हि मूढस्य वचनमुदाहरन्ति ‘विद्यमानाश्चत्वार एव वेदाः, तानध्येतुं गतस्य माणवकस्य पञ्च दिवसा अतीताः, अद्याप्यसौ नागतः’ इति । तादृश एवायं योगी तदा स्याद् यदा दिवसैर्वा मासैर्वा योगसिद्धिं वाञ्छेत् । तस्मात् संवत्सरैर्जन्मभिर्वा दीर्घकालं योग आसेवितव्यः । तथा च स्मर्यते—

‘ अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ।। ’

(भ. गी. ६. ४५) इति ।

चिरमासेव्यमानोऽपि यदि विच्छिद्य विच्छिद्य सेव्येत, तर्ह्युत्पद्यमानानां योगसंस्काराणां समनन्तरभाविभिर्विच्छेदकारिभिर्व्युत्थानकालीनैः संस्कारैरभिभवे सति खण्डनकारोक्तन्याय आपतेत् –[1] 'अग्रे धावन्पश्चाल्लुप्यमानो विस्मरणशीलश्रुतवत्किमालम्बेत' इति । तस्मान्निरन्तरमासेवितव्यः । सत्कार, आदरः । अनादरेण सेव्यमाने वसिष्ठोक्तन्याय आपतेत्–

'अकर्तृ कुर्वदप्येतच्चेतश्चेत्क्षीणवासनम् ।
दूरं गतमना जन्तुः कथासंश्रवणे यथा ।।' इति ।

अनादरो लयविक्षेपकषायसुखास्वादानामपरिहारः । तस्मादादरेण सेवितव्यः । दीर्घकालादित्रैविध्येन सेवितस्य समाधेर्दृढभूमित्वं नाम विषयसुखवासनया दुःखवासनया वा चालयितुमशक्यत्वम् । तच्च भगवता दर्शितम्–

'यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ।।'
(भ. गी. ६. २२) इति ।

अपरलाभस्यानाधिक्यं कचवृत्तान्तेन वसिष्ठ उदाजहार–

'कचः कदाचिदुत्थाय समाधेः प्रीतमानसः ।
एकान्ते समुवाचेदमेवं गद्गदया गिरा ।।
किं करोमि क्व गच्छामि किं गृह्णामि त्यजामि किम् ।
आत्मना पूरितं विश्वं महाकल्पाम्बुना यथा ।।
सबाह्याभ्यन्तरे देहे ह्यध ऊर्ध्वं च दिक्षु च ।
इत आत्मा तथेहात्मा नास्त्यनात्ममयं क्वचित् ।।

[1] पृ० २०५, चौखम्बामुद्रिते खण्डनखण्डखाद्ये ।

न तदस्ति न यत्राहं न तदस्ति न यन्मयि ।
किमन्यदभिवाञ्छामि सर्वं संविन्मयं ततम्।

(ल. वा. १८. ३७–४०)

स्फारब्रह्मामलाम्भोधेः फेनाः सर्वे कुलाचलाः ।
चिदादित्यमहातेजोमृगतृष्णा जगच्छ्रियः ॥'

(ल. वा. १८. ३५) इति ।

[1]गुरुदुःखेनाप्यविचाल्यत्वं शिखिध्वजस्य वत्सरत्रयसमाधिवृत्तान्तेनोदाजहार–

'निर्विकल्पसमाधिस्थं तत्रापश्यन्महीपतिम् ।
राजानं तावदेतस्माद् बोधयामि परात्पदात् ॥ १२२ ॥
इति संचिन्त्य चूडाला सिंहनादं चकार सा ।
भूयो भूयः प्रभोरग्रे वनेचरभयप्रदम् ॥ १२३ ॥
न चचाल तदा राम यदा नादेन तेन सः ।
भूयो भूयः कृतेनापि तदा सा तं व्यचालयत् ॥ १२४ ॥
चालितः पातितोऽप्येष तदा नो बुबुधे बुधः' ॥ १२५ ॥

इति ।

प्रह्लादवृत्तान्तेनाप्येतदेवोदाजहार–

'इति संचिन्तयन्नेव प्रह्लादः परवीरहा ।
निर्विकल्पपरानन्दसमाधिं समुपाययौ ॥

(ल. वा. २२. ६२)

[1] ल० यो० सर्गः ३७ ।

निर्विकल्पसमाधिस्थश्चित्रार्पित इवाबभौ ।
पञ्च वर्षसहस्राणि पीनाङ्गोऽतिष्ठदेकदृक् ।।
(ल. वा. २२. ६३)

महात्मन् संप्रबुध्यस्वेत्येवं विष्णुरुदाहरत् ।
पाञ्चजन्यं प्रदध्मौ च ध्वनयन् ककुभां गणम् ।।
(ल. वा. २२. १०६)

महता तेन शब्देन वैष्णवप्राणजन्मना ।
बभूव संप्रबुद्धात्मा दानवेश: शनै: शनै: ।। '
(ल. वा. २२. १०७) इति ।

एवं वीतहव्यादीनामपि समाधिरुदाहरणीय: । वैराग्यं द्विविधम्, अपरं परं चेति । यतमानव्यतिरेकैकेन्द्रियवशीकारभेदैरपरं चतुर्विधम् । तत्राद्यं त्रयमर्थात्सूत्रयन्साक्षाच्चतुर्थं सूत्रयति– 'दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्' (१ १५) इति । स्रक्चन्दनवनितापुत्रमित्रक्षेत्रधनादयो दृष्टा: । वेदोक्ता: स्वर्गादय आनुश्रविका: । तत्रोभयत्र सत्यामपि तृष्णायां विवेकतारतम्येन यतमानादिवैराग्यत्रयं भवति । अस्मिञ्जगति किं सारं किमसारमिति गुरुशास्त्राभ्यां ज्ञास्यामीत्युद्योगो यतमानत्वम् (१), स्वचित्ते पूर्वं विद्यमानानां दोषाणां मध्येऽभ्यस्यमानेन विवेकेनैतावन्त: पक्वा एतावन्तोऽवशिष्टा इति विवेचनं व्यतिरेक: (२), दृष्टानुश्रविकविषयप्रवृत्तेर्दु:खात्मत्वबोधेन तां प्रवृत्तिं परित्यज्य मनसश्चौत्सुक्यमात्रेण वितृष्णावस्थानमेकेन्द्रियत्वम् (३), वितृष्णत्वं वशीकार: (४), तदिदमपरं वैराग्यमष्टाङ्गयोगप्रवर्तकत्वेन संप्रज्ञातस्यान्तरङ्गम्,

असंप्रज्ञातस्य तु बहिरङ्गम् । तत्रान्तरङ्गं परं वैराग्यं सूत्रयति–'तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम्' (१. १६) इति । संप्रज्ञातसमाधिपाटवेन गुणत्रयात्मकात्प्रधानाद्विरक्तस्य पुरुषस्य ख्यातिः साक्षात्कार उत्पद्यते । तस्माच्च साक्षात्कारादशेषगुणत्रयव्यवहारे यद्वैतृष्ण्यं तत्परं वैराग्यम् । तस्य तारतम्येन समाधेः शीघ्रत्वतारतम्यं सूत्रयति–'तीव्रसंवेगानामासन्नः समाधिलाभः' (१. २०) इति । संवेगो वैराग्यम् । तद्भेदाद्योगिनस्त्रिविधाः–मृदुसंवेगा मध्यसंवेगास्तीव्रसंवेगाश्चेति । आसन्नोऽल्पेनैव कालेन समाधिर्लभ्यत इत्यर्थः । तीव्रसंवेगेष्वेव समाधितारतम्यं सूत्रयति–'मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः' (१. २१) इति । मृदुतीव्रो मध्यतीव्रोऽधिमात्रतीव्र इति । तेष्वप्युत्तरोत्तरस्य त्वरया सिद्धिर्द्रष्टव्या । उत्तमोत्तमा जनकप्रह्लादादयोऽधिमात्रतीव्राः, मुहूर्तमात्रविचारेण दृढसमाधिलाभात् । अधमाधमा उद्दालकादयो मृदुसंवेगाः, चिरप्रयासेन तल्लाभात् । एवमन्येऽपि यथायोगमुन्नेयाः । तदेवमधिमात्रतीव्रस्य दृढभूमावसंप्रज्ञातसमाधौ लब्धे सति पुनर्व्युत्थातुमशक्तं सन्मनो नश्यति । मनोनाशेन च वासनाक्षये रक्षिते सति जीवन्मुक्तिः सुप्रतिष्ठिता भवति । न च मनोनाशेन विदेहमुक्तिरेव न तु जीवन्मुक्तिरिति शङ्कनीयम्, प्रश्नोत्तराभ्यां तन्निर्णयात् ।

श्रीरामः–

'विवेकाभ्युदयाच्चित्तस्वरूपेऽन्तर्हिते मुने ।
मैत्र्यादयो गुणाः कुत्र जायन्ते योगिनां वद ॥'

(ल. वा. २८. १५)

वसिष्ठः—

'द्विविधश्चित्तनाशोऽस्ति सरूपोऽरूप एव च ।
जीवन्मुक्तौ सरूपः स्यादरूपोऽदेहमुक्तिगः ।।
(ल. वा. १८. १६)

प्राकृतं गुणसंभारं ममेति बहु मन्यते ।
सुखदुःखाद्यवष्टभ्य विद्यमानं मनो विदुः ।।
(ल. वा. २८. १८)

चेतसः कथिता सत्ता मया रघुकुलोद्वह ।
अस्य नाशमिदानीं त्वं श्रृणु प्रश्नविदां वर ।।
(ल. वा. २८. २०)

सुखदुःखदशा धीरं साम्यान्न प्रोद्धरन्ति यम् ।
निःश्वासा इव शैलेन्द्रं तस्य चित्तं मृतं विदुः ।।
(ल. वा. २८. २१)

आपत्कार्पण्यमुत्साहो मदो मान्द्यं महोत्सवः ।
यं नयन्ति न वैरूप्यं तस्य नष्टं मनो विदुः ।।
(ल. वा. २८. २२)

चित्तमाशानिधानं हि यदा नश्यति राघव ।
मैत्र्यादिभिर्गुणैर्युक्तं तदा सत्त्वमुदेत्यलम् ।
भूयोजन्मविनिर्मुक्तं जीवन्मुक्तस्य तन्मनः ।।
(ल. वा. २८. २३, २४)

सरूपोऽसौ मनोनाशो जीवन्मुक्तस्य विद्यते ।
(ल. वा. २८. २५)

अरूपस्तु मनोनाशो यो मयोक्तो रघूद्वह ।
विदेहमुक्तावेवासौ विद्यते निष्कलात्मकः ।।
(ल. वा. २८. २६)

समग्राग्र्यगुणाधारमपि सत्त्वं प्रलीयते ।
विदेहमुक्तावमले पदे परमपावने ।।
(ल. वा. २८. २७)

संशान्तदुःखमजडात्मकमेकरूप-
मानन्दमन्थरमपेतरजस्तमो यत् ।
आकाशकोशतनवोऽतनवो महान्त-
स्तस्मिन् पदे गलितचित्तलवा वसन्ति ।। '
(ल. वा. २८. ३२.) इति ।

' जीवन्मुक्ता न मुह्यन्ति सुखदुःखरसस्थितौ ।
प्राकृतेनार्थकारेण किंचित् कुर्वन्ति वा न वा ।। '

तस्मात् सरूपो मनोनाशो जीवन्मुक्तिसाधनमिति स्थितम् ।।

इति श्रीमद्विद्यारण्यप्रणीते जीवन्मुक्तिविवेके मनोनाशनिरूपणं नाम तृतीयं प्रकरणम् ।। ३ ।।

चतुर्थं स्वरूपसिद्धिप्रयोजनप्रकरणम् ।

केयं जीवन्मुक्तिः, किं वा तत्र प्रमाणम्, कथं वा तत्सिद्धिः, इत्येतस्य प्रश्नत्रयस्योत्तरं निरूपितम् । सिद्ध्या वा किं प्रयोजनमित्यस्य चतुर्थप्रश्नस्योत्तरमिदानीमभिधीयते–ज्ञानरक्षातपोविसंवादाभावदुःखनाशसुखाविर्भावाः सन्ति पञ्च प्रयोजनानि । ननु प्रमाणोत्पन्नस्य तत्त्वज्ञानस्य को नाम बाधप्रसङ्गो येन रक्षा अपेक्ष्यत इति चेदुच्यते । चित्तविश्रान्त्यभावे संशयविपर्ययौ प्रसज्येयाताम् । तथा हि–तत्त्वविदो राघवस्य विश्रान्तेः पूर्वं संशयं विश्वामित्र उदाजहार–

'न राघव तवास्त्यन्यज्ज्ञेयं ज्ञानवतां वर ।
त्वयैव सूक्ष्मया बुद्ध्या सर्वं विज्ञातवानसि ।।
भगवद्व्यासपुत्रस्य शुकस्येव मतिस्तव ।
विश्रान्तिमात्रमेवात्र ज्ञातज्ञेयाप्यपेक्षते ।। '

(ल. वा. ३. १७, १८) इति ।

शुकस्तु स्वयमेवादौ तत्त्वं विदित्वा तत्र संशयानः पितरं पृष्ट्वा पित्रापि तथैवानुशिष्टस्तत्रापि संशयानो जनकमुपसद्य तेनापि तथैवानुशिष्टस्तं प्रत्येवमुवाच,

श्रीशुकः–

' स्वयमेव मया पूर्वमेतज्ज्ञातं विवेकतः ।
एतदेव हि पृष्टेन पित्रा मे समुदाहृतम् ।।

भवताप्येष एवार्थः कथितो वाग्विदां वर ।
एष एव च वाक्यार्थः शास्त्रेषु परिदृश्यते ।।
यथायं स्वविकल्पोत्थः स्वविकल्पपरिक्षयात् ।
क्षीयते दग्धसंसारो निःसार इति निश्चयः ।।
तत्किमेतन्महाबाहो सत्यं ब्रूहि ममाचलम् ।
त्वत्तो विश्रान्तिमाप्नोमि चेतसा भ्रामितं जगत् ।।
(ल. वा. ३. ४३–६)

जनकः–

'नातः परतरः कश्चिन्निश्चयोऽस्त्यपरो मुने ।
स्वयमेव त्वया ज्ञातं गुरुतश्च पुनः श्रुतम् ।।
अव्युच्छिन्नश्चिदात्मैकः पुमानस्तीह नेतरः ।
स्वसंकल्पवशाद् बद्धो निःसंकल्पस्तु मुच्यते ।।
मुने त्वया स्फुटं ज्ञातं ज्ञेयं स्वस्य महात्मनः ।
भोगेभ्यो विरतिर्जाता दृश्याद्वा सकलादिह ।।
प्राप्तं प्राप्तव्यमखिलं भवता पूर्णचेतसा ।
न दृश्ये यतसे ब्रह्मन् मुक्तस्त्वं भ्रान्तिमुत्सृज ।।
अनुशिष्टः स इत्येवं जनकेन महात्मना ।
विशश्राम शुकस्तूष्णीं स्वस्थे परमवस्तुनि ।।
वीतशोकभयायासो निरीहश्छिन्नसंशयः ।
जगाम शिखरं मेरोः समाध्यर्थमनिन्दितम् ।।
तत्र वर्षसहस्राणि निर्विकल्पसमाधिना ।
दश स्थित्वा शशामासावात्मन्यस्नेहदीपवत् ।।'
(ल. वा. ३. ४७–५३) इति ।

तस्माद् विदितेऽपि तत्त्वे विश्रान्तिरहितस्य शुकराघवयोरिव संशय उत्पद्यते । स चाज्ञानमिव मोक्षस्य प्रतिबन्धकः । अत एव भगवतोक्तम्–

‘ अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ।। ’
(भ. गी. ४. ४०) इति ।

अश्रद्धा विपर्ययः । स चोत्तरत्रोदाहरिष्यते । अज्ञानविपर्ययौ मोक्षमात्रविरोधिनौ ; संशयस्तु भोगमोक्षयोरुभयोरपि विरोधी, तस्य परस्परविरुद्धकोटिद्वयावलम्बित्वात् । यदा संसारसुखाय प्रवृत्तिस्तदा मोक्षमार्गे बुद्धिस्तां निरुणद्धि । यदा च मोक्षमार्गे प्रवृत्तिस्तदा संसारबुद्धिस्तां प्रतिबध्नाति । तस्मात् संशयात्मनो न किंचित्सुखमस्तीति मुमुक्षुणा सर्वथा संशयश्छेत्तव्यः । अत एव श्रूयते–‘ छिद्यन्ते सर्वसंशयाः ’ (मु. उ. २. २. ८) इति । विपर्ययस्यापि निदाघ उदाहरणम् । ऋभुः परमकरुणया निदाघस्य गृहमेत्य बहुधा तं बोधयित्वा निर्जगाम । बुद्धेऽपि तदुपदिष्टे वस्तुन्यश्रद्दधानो निदाघः कर्माण्येव परमपुरुषार्थहेतुरिति विपर्ययं प्राप्य कर्मानुष्ठाने यथापूर्वं प्रवृत्तः । सोऽपि शिष्यस्य परमपुरुषार्थभ्रंशो मा भूदिति कृपया गुरुः पुनरागत्य बोधयामास । तदापि विपर्ययं न जहौ । तृतीयेन तु बोधनेन विपर्ययं परित्यज्य विश्रान्तिमलभत । संशयविपर्ययाभ्यामसंभावनाविपरीतभावनारूपाभ्यां तत्त्वज्ञानस्य फलं प्रतिबध्यते । तदुक्तं पराशरेण–

‘ मणिमन्त्रौषधैर्वह्निः सुदीप्तोऽपि यथेन्धनम् ।
प्रदग्धुं नैव शक्तः स्यात् प्रतिबद्धस्तथैव च ।।

ज्ञानाग्निरपि संजातः प्रदीप्तः सुदृढोऽपि च ।
प्रदग्धुं नैव शक्तः स्यात् प्रतिबद्धस्तु कल्मषम् ।।
भावना विपरीता या या चासंभावना शुक ।
कुरुते प्रतिबन्धं सा तत्त्वज्ञानस्य नापरम् ।।
(प. उ. अ. १४) इति ।

तस्मादविश्रान्तचित्तस्य संशयविपर्ययप्रसङ्गेन तत्त्वज्ञानस्य फलप्रतिबन्धलक्षणाद्बाधाद्रक्षापेक्ष्यते । विश्रान्तचित्तस्य तु मनोनाशेन यदा जगदेव प्रविलीयते तदा संशयविपर्यययोः कः प्रसङ्गः? जगत्प्रतिभासरहितस्य ब्रह्मविदो देहव्यवहारोऽपि विनैव स्वप्रयत्नं परमेश्वरप्रेरितेन प्राणवायुना निष्पाद्यते । अत एव छन्दोगा आमनन्ति–' नोपजनं स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्शरीरे प्राणो युक्तः '(छा. उ. ८. १२. ३) इति । उपजनं जनानां समीपे वर्तमानमिदं शरीरं न स्मरन्ब्रह्मविद्वर्तते । पार्श्वस्था जना एव तत्त्वविदः शरीरं पश्यन्ति । स्वयं तु निर्मनस्कत्वान्मदीयमिदं शरीरमिति न स्मरति । प्रयोग्यो रथशकटादिवहने प्रयोक्तुमर्हः शिक्षितोऽश्वबलीवर्दादिः ; स यथा सारथिना मार्गस्याचरणे प्रेरितः पुनः पुनः सारथिप्रयत्नमनपेक्ष्य स्वयमेव रथशकटादिकं पुरोवर्तिग्रामं नयति, एवमेवायं प्राणवायुः परमेश्वरेणास्मिञ्शरीरे नियुक्तः सत्यसति वा जीवप्रयत्ने व्यवहारं निर्वाहयति । भागवतेऽपि स्मर्यते–

' देहं विनश्वरमवस्थितमुत्थितं वा
सिद्धो न पश्यति यतोऽध्यगमत्स्वरूपम् ।

दैवादुपेतमथ दैववशादपेतं
वासो यथा परिकृतं मदिरामदान्धः ॥
(भाग. ११. १३. ३६) इति ।

वसिष्ठोऽप्याह—

'पार्श्वस्थबोधिताः सन्तः पूर्वाचारक्रमागतम् ।
आचारमाचरन्त्येव सुप्तबुद्धवदक्षताः ॥'
(ल. वा. १३. १२७) इति ।

सिद्धो न पश्यत्याचारमाचरतीत्युभयोः परस्परविरोध इति चेन्न । विश्रान्तितारतम्येन व्यवस्थोपपत्तेः । तदेव तारतम्यमभिप्रेत्य श्रूयते—'आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः' (मु. उ. ३. १. ४.) इति । अत्र चत्वारः प्रतीयन्ते-ब्रह्मवित्प्रथमः, ब्रह्मविद्वरो द्वितीयः, ब्रह्मविद्वरीयांस्तृतीयो ब्रह्मविद्वरिष्ठश्चतुर्थः । त एते सप्तसु योगभूमिषु चतुर्थीं योग-भूमिमारभ्य क्रमेण भूमिचतुष्टयं प्राप्ता इत्यवगन्तव्यम् । भूमयश्च वसिष्टेन दर्शिताः—

'ज्ञानभूमिः शुभेच्छाख्या प्रथमा समुदाहृता ।
विचारणा द्वितीया स्यात् तृतीया तनुमानसा ॥
सत्त्वापत्तिश्चतुर्थी स्यात् ततोऽसंसक्तिनामिका ।
पदार्थाभाविनी षष्ठी सप्तमी तुर्यगा स्मृता ॥'
(ल. वा. १३. ११३, ११४) इति ।

'स्थितः किं मूढ एवास्मि प्रेक्षेऽहं शास्त्रसज्जनैः ।
वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः ॥

शास्त्रसज्जनसंपर्कवैराग्याभ्यासपूर्वकम् ।
सद्विचारप्रवृत्तिर्या प्रोच्यते सा विचारणा ॥
विचारणाशुभेच्छाभ्यामिन्द्रियार्थेष्वसक्तता ।
यत्र सा तनुतामेति प्रोच्यते तनुमानसा ॥
भूमिकात्रितयाभ्यासाच्चित्तेऽर्थविरतेर्वशात् ।
सत्त्वात्मनि स्थितिः शुद्धे सत्त्वापत्तिरुदाहृता ॥
दशाचतुष्टयाभ्यासादसंसर्गफला तु या ।
रूढसत्त्वचमत्कारा प्रोक्तासंसक्तिनामिका ॥
भूमिकापञ्चकाभ्यासात् स्वात्मारामतया भृशम् ।
आभ्यन्तराणां बाह्यानां पदार्थानामभासनात् ॥
परप्रयुक्तेन चिरं प्रयत्नेनावबोधनम् ।
पदार्थाभाविनी नाम षष्ठी भवति भूमिका ॥
भूमिषट्कचिराभ्यासाद् भेदस्यानुपलम्भनात् ।
यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा स्थितिः ॥
(ल. वा. १३. ११६–२३) इति ।

अत्र भूमिकात्रितयं ब्रह्मविद्यायाः साधनमेव, न तु विद्याकोटावन्तर्भवति । भूमित्रये भेदसत्यत्वबुद्धेरनिवर्तितत्वात् । अत एवैतज्जागरणमिति व्यपदिश्यते । तदुक्तम्—

'भूमिकात्रितयं त्वेतद् राम जाग्रदिति स्थितम् ।
यथावद् भेदबुद्ध्येदं जगज्जाग्रति दृश्यते ॥' इति ।

ततो वेदान्तवाक्यान्निर्विकल्पको ब्रह्मात्मैक्यसाक्षात्कारश्चतुर्थी भूमिका फलरूपा सत्त्वापत्तिः । चतुर्थभूमौ सर्वजगदुपादानस्य ब्रह्मणो वास्तवमद्वितीयसत्तास्वभावं निश्चित्य ब्रह्म-

ण्यारोपितयोर्जगच्छब्दाभिधेययोर्नामरूपयोर्मिथ्यात्वमवगच्छति । मुमुक्षोः पूर्वोक्तं जागरणमपेक्ष्य सेयं भूमिः स्वप्नः । तदाह–

'अद्वैते स्थैर्यमायाते द्वैते चोपरतिं गते ।
पश्यन्ति स्वप्नवल्लोकं चतुर्थीं भूमिकामिताः ।।
चित्तं तु शरदभ्रांशविलयं प्रविलीयते ।
सत्तावशेष एवास्ते चतुर्थीं भूमिकामितः ।। '

(ल. वा. ४३. ७०, ७१)

सोऽयं चतुर्थीं भूमिकां प्राप्तो योगी ब्रह्मविदित्युच्यते । पञ्चम्यादयस्तिस्रो भूमयो जीवन्मुक्तेरवान्तरभेदाः । ते च निर्विकल्पसमाध्यभ्यासकृतेन विश्रान्तितारतम्येन संपद्यन्ते । पञ्चमभूमौ निर्विकल्पकात् स्वयमेव व्युत्तिष्ठते । सोऽयं योगी ब्रह्मविद्वरः । षष्ठभूमौ पार्श्वस्थैर्बोधितो व्युत्तिष्ठते । सोऽयं ब्रह्मविद्वरीयान् । तदेतद् भूमिद्वयं सुषुप्तिर्गाढसुषुप्तिरिति चाभिधीयते । तदाह–

' पञ्चमीं भूमिकामेत्य सुषुप्तिपदनामिकाम् ।।
शान्ताशेषविशेषांशस्तिष्ठत्यद्वैतममात्रके ।।

(ल. वा. ४३. ७३)

अन्तर्मुखतया नित्यं बहिर्वृत्तिपरोऽपि सन् ।
परिश्रान्ततया नित्यं निद्रालुरिव लक्ष्यते ।।

(ल. वा. ४३. ७५)

कुर्वन्नभ्यासमेतस्यां भूमिकायां विवासनः ।
षष्ठीं गाढसुषुप्त्याख्यां क्रमात् पतति भूमिकाम् ।।

(ल. वा. ४३. ७६)

यत्र नासन्न सद्रूपो नाहं नाप्यनहंकृतिः ।
केवलं क्षीणमनन आस्ते द्वैतैक्यवर्जितः ।।
(ल. वा. ४३. ७७)

अन्तः शून्यो बहिः शून्यः शून्यः कुम्भ इवाम्बरे ।
अन्तः पूर्णो बहिः पूर्णः पूर्णः कुम्भ इवार्णवे ।। '
(ल. वा. ४३. ७६) इति ।

गाढं निर्विकल्पसमाधिं प्राप्तस्य संस्कारमात्रशेषस्य चित्तस्य मनोराज्यं कर्तुं बाह्यपदार्थान् ग्रहीतुं वा सामर्थ्याभावादाकाशावस्थितकुम्भवदन्तर्बहिःशून्यत्वम् ; स्वयंप्रकाशसच्चिदानन्दैकरसे ब्रह्मणि निमग्नत्वेन बहिश्च सर्वत्र ब्रह्मदृष्टया समुद्रमध्यस्थापितजलपूर्णकुम्भवदन्तर्बहिःपूर्णत्वम् । तुरीयाभिधां सप्तमीं भूमिं प्राप्तस्य योगिनः स्वतः परतो वा व्युत्थानमेव नास्ति । तादृशमेवोद्दिश्य 'देहं विनश्वरमवस्थितमुत्थितं वा' इत्यादिभागवतवाक्यं प्रवृत्तम् । असंप्रज्ञातसमाधिप्रतिपादकानि योगशास्त्राण्यत्रैव पर्यवसितानि । सोऽयमीदृशो योगी पूर्वोदाहृतश्रुतौ ब्रह्मविद्वरिष्ठ इत्युच्यते । तदेवं पार्श्वस्थबोधितः सिद्धो न पश्यतीत्यनयोर्भूमिद्वये व्यवस्थितत्वान्न कोऽपि विरोधः । तत्रायं संग्रहः । पञ्चम्यादिभूमित्रयरूपायां जीवन्मुक्तौ संपाद्यमानायां द्वैतप्रतिभासाभावेन संशयविपर्यप्रसङ्गाभावादुत्पन्नं तत्त्वज्ञानमबाधेन रक्षितं भवति । सेयं ज्ञानरक्षा जीवन्मुक्तेः प्रथमं प्रयोजनम् । तपो द्वितीयं प्रयोजनम् । योगभूमीनां देवत्वादिप्राप्तिहेतुतया तपस्त्वं द्रष्टव्यम् । तद्धेतुत्वं चार्जुनभगवतोः श्रीरामवसिष्ठयोश्च प्रश्नोत्तराभ्यामवगम्यते । अर्जुन उवाच—

' अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ।।
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ।।
एतं मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ।। '

(भ. गी. ६. ३७—९)

भगवानुवाच–

' पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ।।
प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ।।
अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ।।
तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ।। '

(भ. गी. ६. ४०-३) इति ।

श्रीराम उवाच–

' आद्यामथ द्वितीयां वा तृतीयां भूमिकामुत ।
आरूढस्य मृतस्याथ कीदृशी भगवन् गतिः ।। '

वसिष्ठ उवाच–

' योगभूमिकयोत्क्रान्तजीवितस्य शरीरिणः ।
भूमिकांशानुसारेण क्षीयते पूर्वदुष्कृतम् ।।

ततः सुरविमानेषु लोकपालपुरेषु च ।
मेरूपवनकुञ्जेषु रमते रमणीसखः ।।
ततः सुकृतसंभारे दुष्कृते च पुरा कृते ।
भोगक्षयपरिक्षीणे जायन्ते योगिनो भुवि ।।
शुचीनां श्रीमतां गेहे गुप्ते गुणवतां सताम् ।
तत्र प्राग्भावनाभ्यस्तं योगभूमित्रयं बुधः ।
पृष्ठोपरि पतत्युच्चैरुत्तरं भूमिकाक्रमम् ।। ' इति ।

अस्त्वेवं योगभूमीनां देवलोकप्राप्तिहेतुत्वम्; तावता तपस्त्वं कुत इति चेत्, श्रुतेरिति ब्रूमः । तथा च तैत्तिरीया आमनन्ति–' तपसा देवा देवतामग्र आयन्, तपसर्षयः स्वरन्वविन्दन्' (तै. ब्रा. ३. १२. ३) इति । तत्वज्ञानात् प्राचीनस्य भूमिकात्रयस्य तपस्त्वे सति, तत्त्वज्ञानस्योत्तरकालीनस्य निर्विकल्पसमाधिरूपस्य पञ्चम्यादिभूमिकात्रयस्य तपस्त्वं कैमुतिकन्यायसिद्धम् । अत एव स्मर्यते–

' मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तपः ।
तज्ज्यायः सर्वधर्मेभ्यः स धर्मः पर उच्यते ।। ' इति ।

यद्यप्यनेन न्यायेन तपसा प्राप्यं जन्मान्तरं नास्ति, तथापि लोक संग्रहायेदं तपो युज्यते । अत एव भगवानाह–

' लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ।। '
(भ. गी. ३. २०) इति ।

संग्राह्यश्च लोकस्त्रिविधः–शिष्यो भक्तस्तटस्थश्चेति । तत्र शिष्यस्यान्तर्मुखे योगिनि गुरौ प्रामाणिकत्वबुद्ध्यतिशयेन

तदुपदिष्टे तत्त्वे परमं विश्वासं प्राप्य चित्तं सहसा विश्राम्यति । अत एव श्रूयते—

> 'यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
> तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ।।'
> (श्वे. उ. ६. २३) इति ।

स्मर्यते च—

> 'श्रद्धावाल्ँलभते ज्ञानं तत्परः संयतेन्द्रियः ।
> ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ।।'
> (भ. गी. ४. ३९) इति ।

अन्नप्रदाननिवासस्थानकल्पनादिना योगिनं सेवमानो भक्तस्तदीयं तपः स्वयमेवादत्ते । तथा च श्रूयते—'तस्य पुत्रा दायमुपयन्ति सुहृदः साधुकृत्यां द्विषन्तः पापकृत्याम्' इति । तटस्थोऽपि द्विविधः—आस्तिको नास्तिकश्चेति । तत्रास्तिको योगिनः सन्मार्गाचरणं दृष्ट्वा स्वयमपि सन्मार्गे प्रवर्तते । तथा च स्मृतिः—

> 'यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
> स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ।।'
> (भ. गी. ३. २१) इति ।

नास्तिकोऽपि योगिना दृष्टः पापान्मुच्यते । तदुक्तम्—

> 'यस्यानुभवपर्यन्ता तत्त्वे बुद्धिः प्रवर्तते ।
> तद्दृष्टिगोचराः सर्वे मुच्यन्ते सर्वपातकैः ।।'
> (सू. सं. २. २०. ४४) इति ।

अनेन प्रकारेण सर्वप्राण्युपकारित्वं योगिनो विवक्षित्वा पठ्यते–

‘स्नातं तेन समस्ततीर्थसलिले सर्वापि दत्तावनि-
र्यज्ञानां च सहस्रमिष्टमखिला देवाश्च संपूजिताः ।
संसाराच्च समुद्धृताः स्वपितरस्त्रैलोक्यपूज्योऽप्यसौ
यस्य ब्रह्मविचारणे क्षणमपि स्थैर्यं मनः प्राप्नुयात् ।।

कुलं पवित्रं जननी कृतार्था
विश्वंभरा पुण्यवती च तेन ।
अपारसंवित्सुखसागरेऽस्मिल्ँ
लीनं परे ब्रह्मणि यस्य चेतः ।। ’

(सू. सं. २. २०. ४५) इति ।

न केवलं योगिनः शास्त्रीयव्यवहारस्यैव तपस्त्वम्, किं तु सर्वस्यैव लौकिकव्यवहारस्यापि । तथा च तैत्तिरीयाः स्वशाखायां नारायणस्यान्तिमेनानुवाकेन विदुषोऽपि महिमानमामनन्ति । तस्मिंश्चानुवाके पूर्वभागे योगिनोऽवयवा यज्ञाङ्गद्रव्यत्वेनाम्नाताः –‘तस्यैवं विदुषो यज्ञस्यात्मा यजमानः श्रद्धा पत्नी शरीरमिध्ममुरो वेदिर्लोमानि बर्हिर्वेदः शिखा हृदयं यूपः काम आज्यं मन्युः पशुस्तपोऽग्निर्दमः शमयिता दक्षिणा वाग्घोता प्राण उद्गाता चक्षुरध्वर्युर्मनो ब्रह्मा श्रोत्रमग्नीत्’ (नारा. उ. ८०) इति । अत्र च दानं दक्षिणेति दानपदमध्याहर्तव्यम्, ‘अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः’ इति छन्दोगैराम्नातत्वात् । उक्तानुवाके मध्यमभागेन योगिव्यवहारास्तज्जीवनकालाश्च ज्योतिष्टोमावयवक्रियारूपत्वेन, उत्तरभागेण सर्वयज्ञावयवक्रियारूपत्वेन चाम्नाताः–‘यावद् ध्रियते सा दीक्षा यदश्नाति

तद्धविर्यत्पिबति तदस्य सोमपानं यद्रमते तदुपसदो यत्संचरत्यु-पविशत्युत्तिष्ठते च स प्रवर्ग्यो यन्मुखं तदाहवनीयो या व्याहृति-राहुतिर्यदस्य विज्ञानं तज्जुहोति यत्सायं प्रातरत्ति तत्समिधं यत्प्रातर्मध्यदिनꣳ सायं च तानि सवनानि ये अहोरात्रे ते दर्श-पूर्णमासौ येऽर्धमासाश्च मासाश्च ते चातुर्मास्यानि य ऋतवस्ते पशुबन्धा ये संवत्सराश्च परिवत्सराश्च तेऽहर्गणाः सर्ववेदसं वा एतत्सत्रं यन्मरणं तदवभृथः' (नारा. उ. ८०) इति । सर्ववेदसं सर्वस्वदक्षिणाकम् । अत्रैतच्छब्देन प्रकृताहोरात्रादिपरिवत्सरान्तं सर्वकालसमष्टयुपलक्षितं योगिन आयुर्विवक्ष्यते । यदायुस्तत्सर्वस्व-दक्षिणोपेतं सत्रमित्यर्थः । उक्तानुवाके चरमभागेन सर्वयज्ञात्मकं योगिनमुपासीनस्य क्रममुक्तिरूपं सूर्याचन्द्रमसोः कार्यकारणब्रह्मणो-स्तादात्म्यलक्षणं फलमाम्नायते–'एतद्वै जरामर्यमग्निहोत्रꣳ सत्रं य एवं विद्वानुदगयने प्रमीयते देवानामेव महिमानं गत्वा-दित्यस्य सायुज्यं गच्छत्यथ यो दक्षिणे प्रमीयते पितॄणामेव महिमानं गत्वा चन्द्रमसः सायुज्यꣳ सलोकतामाप्नोत्येतौ वै सूर्याचन्द्र-मसोर्महिमानौ ब्राह्मणो विद्वानभिजयति तस्माद् ब्रह्मणो महिमा-नमाप्नोति तस्माद्ब्रह्मणो महिमानमित्युपनिषत्' (नारा. उ. ८०) इति । जरामरणावधिकं यद्योगिचरितमस्ति तद्वेदोक्ताग्निहोत्रादि-संवत्सरसत्रान्तकर्मस्वरूपमित्येवमुपासीनो भावनातिशयेन सूर्या-चन्द्रमसोः सायुज्यं तादात्म्यं प्राप्नोति । भावनामान्द्येन समानलोकं प्राप्य तस्मिल्ँलोके सूर्याचन्द्रमसोर्विभूतिमनुभूय तत ऊर्ध्वं सत्यलोके चतुर्मुखस्य ब्रह्मणो महिमानमाप्नोति । तत्रोत्पन्नतत्त्व-ज्ञानस्तत उर्ध्वं सत्यज्ञानानन्दरूपस्य परब्रह्मणो महिमानं कैवल्यं प्राप्नोति । इत्युपनिषदित्यनेन यथोक्तविद्यायास्तत्प्रतिपादक-

ग्रन्थस्य चोपसंहारः क्रियते । तदेवं जीवन्मुक्तेस्तपोरूपं द्वितीयं प्रयोजनं सिद्धम् । विसंवादाभावस्तृतीयं प्रयोजनम् । न खल्वन्तर्मुखे बाह्यव्यापारमपश्यति योगीश्वरे लौकिकस्तैर्थिको वा कश्चिद्विसंवदते । लौकिकविसंवादो द्विविधः—कलहरूपो निन्दारूपश्च । तत्र क्रोधादिरहितेन योगिना सह कथं नाम लौकिकः कलहायते ? तद्राहित्यं च स्मर्यते—

'क्रुध्यन्तं न प्रतिक्रुध्येदाक्रुष्टः कुशलं वदेत् ।'
'अतिवादांस्तितिक्षेत नावमन्येत कंचन ।' इति ।
(मनु. ६. ४८, ४७)

ननु जीवन्मुक्तेः प्राचीनो विद्वत्संन्यासस्ततोऽपि प्राचीनं तत्त्वज्ञानं तस्मादपि प्राचीनो विविदिषासंन्यासः । तत्रैते क्रोधादिराहित्यादयो धर्माः स्मृता इति चेत् । बाढम् । अत एव जीवन्मुक्तस्य क्रोधादयः शङ्कितुमप्यशक्याः । अत्यर्वाचीने पदे विविदिषासंन्यासेऽपि यदा क्रोधादयो न सन्ति तदोत्तमपदे तत्त्वज्ञाने कुतस्ते स्युः, कुतस्तरां च विद्वत्संन्यासे, कुतस्तमां च जीवन्मुक्तौ? अतो न योगिना सह लौकिकस्य कलहः संभवति । नापि निन्दारूपो विसंवादः शङ्कनीयः । निन्द्यत्वस्यानिश्चितत्वात् । तथा च स्मर्यते—

'यं न सन्तं न चासन्तं नाश्रुतं न बहुश्रुतम् ।
न सुवृत्तं न दुर्वृत्तं वेद कश्चित् स वै यतिः ॥' इति ।

सदसत्त्वे उत्तमाधमजाती । तैर्थिकोऽपि किं शास्त्रप्रमेये विसंवदते किं वा योगिचरिते । आद्ये न तावद्योगी परशास्त्रप्रमेयं दूषयति—'तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ'

(मु. उ. २. २. ५) 'नानुध्यायाद्बहूञ्शब्दान्वाचो विग्लापनं हि तत्' (बृ. उ. ४. ४. २१) इत्यादिश्रुत्यनुरोधात्। नापि स्वशास्त्रप्रमेयं प्रतिवादिनोऽग्रे समर्थयते,

'पलालमिव धान्यार्थी त्यजेद् ग्रन्थमशेषतः।'
(अमृतबि. उ. १८)

'परमं ब्रह्म विज्ञाय उल्कावत्तान्यथोत्सृजेत्॥'
(अमृतना. उ. १)

इत्यादिश्रुत्यर्थपरत्वात्। यदा योगी प्रतिवादिनमपि स्वात्मतया वीक्षते तदा विजिगीषायाः का कथा? नापि लौकायतिकव्यतिरिक्तः सर्वोऽपि तैर्थिको मोक्षमङ्गीकुर्वन् योगिचरितेऽपि विसंवदितुमर्हति, आर्हतबौद्धवैशेषिकनैयायिकशैववैष्णवशाक्तसांख्ययोगादिमोक्षशास्त्रेषु प्रतिपाद्यप्रमेयस्य नानाविधत्वेऽपि मोक्षसाधनस्य यमनियमाद्यष्टाङ्गयोगस्यैकविधत्वात्। तस्मादविसंवादेन सर्वसंमतो योगीश्वरः। एतदेवाभिप्रेत्य वसिष्ठ आह–

'यस्येदं जन्म पाश्चात्त्यं तमाश्वेव महामते।
विशन्ति विद्या विमला मुक्ता वेणुमिवोत्तमम्॥
आर्यता हृद्यता मैत्री सौम्यता मुक्तता ज्ञता।
समाश्रयन्ति तं नित्यमन्तःपुरमिवाङ्गनाः॥
पेशलाचारमधुरं सर्वे वाञ्छन्ति तं जनाः।
वेणुं मधुरनिध्वानं वने वनमृगा इव॥
सुषुप्तवत्प्रशमितभाववृत्तिना
स्थितः सदा जाग्रति येन चेतसा।

कलान्वितो विधुरिव यः सदा बुधै-
र्निषेव्यते मुक्त इतीह स स्मृतः ।। ' इति ।
' मातरीव शमं यान्ति विषमाणि मृदूनि च ।
विश्वासमिह भूतानि सर्वाणि शमशालिनि ।।
(ल. वा. ४. ६२)

तपस्विषु बहुज्ञेषु याजकेषु नृपेषु च ।
बलवत्सु गुणाढ्येषु शमवानेव राजते ।।
इति । (४. ६६)

तदेवमबाधं जीवन्मुक्तेर्विसंवादाभावरूपं तृतीयं प्रयोजनं सिद्धम् । दुःखनाशसुखाविर्भावरूपे चतुर्थपञ्चमप्रयोजने विद्यानन्दात्मकेन ब्रह्मानन्दगतेन चतुर्थाध्यायेन निरूपिते । तदुभयमत्र संक्षिप्योच्यते—

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन् कस्य कामाय शरीरमनु संज्वरेत् ।। '
(बृ. उ. ४. ४. १२)

इत्यादिश्रुत्या दुःखस्यैहिकस्य विनाश उक्तः । ' एतꣳ ह वाव न तपति किमहꣳ साधु नाकरवं किमहं पापमकरवम् ' (तै. उ. २. ९) इत्यादिश्रुतय आमुष्मिकहेतुपुण्यपापचिन्तारूपस्य दुःखस्य नाशमाहुः । सुखाविर्भावस्त्रेधा—सर्वकामावाप्तिः कृतकृत्यत्वं प्राप्तप्राप्तव्यत्वं चेति । सर्वकामावाप्तिस्त्रेधा—सर्वसाक्षित्वं सर्वत्राकामहतत्वं सर्वभोक्तृरूपत्वं चेति । ' हिरण्यगर्भादिस्थावरान्तेषु देहेष्वनुगतं साक्षिचैतन्यरूपं यद् ब्रह्म तदेवाहमस्मि ' इति जानतः स्वदेह इव परदेहेष्वपि सर्वकामसाक्षित्वमस्ति ।

तदेतदभिप्रेत्य श्रूयते–'सोऽश्नुते सर्वान्कामान्सह ब्रह्मणा विपश्चिता' (तै. उ. २. १) इति। लोके भुक्तेषु भोगेष्वकामहतत्वं यत्तत्कामप्राप्तिरित्युच्यते। तथा च सर्वभोगदोषदर्शिनस्तत्त्वविदः सर्वत्राकामहतत्वादस्ति सर्वकामावाप्तिः। अत एव सार्वभौमोपक्रमेषु हिरण्यगर्भपर्यन्तेषूत्तरोत्तरशतगुणेष्वानन्देषु 'श्रोत्रियस्य चाकामहतस्य' इति श्रुतम्। सद्रूपेण चिद्रूपेणानन्दरूपेण च सर्वत्रावस्थितं स्वात्मानमनुसंदधतः सर्वभोक्तृत्वमस्तीत्यभिप्रेत्यैवं श्रूयते–'अहमन्नमहमन्नमहमन्नम्। अहमन्नादोऽहमन्नोदोऽहमन्नादः' (त. उ. ३. १०) इति। कृतकृत्यत्वं तु स्मर्यते–

'ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः।
नैवास्ति किंचित्कर्तव्यमस्ति चेन्न स तत्त्ववित्॥'
'यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते॥'
(भ. गी. ३. १७) इति।

प्राप्तप्राप्तव्यतापि श्रूयते–'अभयं वै जनक प्राप्तोऽसि' (बृ. उ. ४. २. २) इति, 'तस्मात्तत्सर्वमभवत्' (बृ. उ. १. ४. १०) इति, 'ब्रह्म वेद ब्रह्मैव भवति' (मु. उ. ३. २. ६) इति च। नन्वेतौ द्वौ दुःखविनाशसुखाविर्भावौ तत्त्वज्ञानेनैव सिद्धत्वान्न जीवन्मुक्तिप्रयोजनतामर्हतः। मैवम्, सुरक्षितयोस्तयोरत्र विवक्षितत्वात्। यथा तत्त्वज्ञानं पूर्वमेवोत्पन्नमपि जीवन्मुक्त्या सुरक्षितं भवति, एवमेतावपि सुरक्षितौ भवतः। नन्वेवं जीवन्मुक्तः पञ्चप्रयोजनत्वे सति समाहितो योगीश्वरो लोक-

व्यवहारं कुर्वतस्तत्त्वविदोऽपि श्रेष्ठ इति वक्तव्यम् ; तच्च रामवसिष्ठयोः (ल. वा. २५) प्रश्नोत्तराभ्यां निराकृतम्–

श्रीरामः–

‘ भगवन् भूतभव्येश कश्चिज्जातु समाहितः ।
प्रबुद्ध इव विश्रान्तो व्यवहारपरोऽपि सन् ।। ५ ।।
कश्चिदेकान्तमाश्रित्य समाधिनियमे स्थितः ।
तयोस्तु कतरः श्रेयानिति मे भगवन् वद ।। ६ ।। ’

वसिष्ठः–

‘ इमं गुणसमाहारमनात्मत्वेन पश्यतः ।
अन्तःशीतलता यासौ समाधिरिति कथ्यते ।। ७ ।।
दृश्यैर्न मम संबन्ध इति निश्चित्य शीतलः ।
कश्चित् संव्यवहारस्थः कश्चिद् ध्यानपरायणः ।। ८ ।।
द्वावेतौ राम सुसमावन्तश्चेत् परिशीतलौ ।
अन्तःशीतलता या स्यात् तदनन्ततपःफलम् ।। ९ ।।
इति ।

नष दोषः । अत्र वासनाक्षयरूपमन्तःशीतलत्वमवश्यं संपादनीयमित्येतावदेव प्रतिपाद्यते । न तु तदनन्तरभाविनो मनोनाशस्य श्रेष्ठत्वं निवार्यते । शीतलत्वं तृष्णायाः प्रशमनमित्येतादृशीं विवक्षां स्वयमेव स्पष्टीचकार–

‘ अन्तःशीतलतायां तु लब्धायां शीतलं जगत् ।
अन्तस्तृष्णोपतप्तानां दावदाहमयं जगत् ।। २४ ।। ’
इति ।

ननु समाधिनिन्दा व्यवहारप्रशंसा चात्रोपलभ्येते–

‘ समाधिस्थानकस्थस्य चेतश्चेद् वृत्तिचञ्चलम् ।
तत्तस्य तु समाधानं सममुन्मत्तताण्डवैः ।। १० ।।
उन्मत्तताण्डवस्थस्य चेतश्चेत् क्षीणवासनम् ।
तदस्योन्मत्तनृत्यं तु समं ब्रह्मसमाधिना ।। ११ ।’

इति

मैवम् । अत्र हि समाधिप्राशस्त्यमेवाङ्गीकृत्य वासना निन्द्यते । इयमत्र वचनव्यक्तिः–यद्यपि व्यवहारात् समाधिः प्रशस्तः, तथाप्यसौ सवासनश्चेत् तदा निर्वासनाद्व्यवहारादधम एवेति स न समाधिः । यदा समाहितव्यवहर्तारावुभावप्यतत्त्वज्ञौ सवासनौ च, तदा समाधेरुत्तमलोकप्राप्तिहेतुपुण्यत्वेन प्राशस्त्यम् । यदा तूभौ ज्ञाननिष्ठौ निर्वासनौ च, तदापि वासनाक्षयरूपां जीवन्मुक्तिं परिपालयन्नयं मनोनाशरूपः समाधिः प्रशस्त एव । तस्माद् योगीश्वरस्य श्रेष्ठत्वात् पञ्चप्रयोजनोपेताया जीवन्मुक्तेर्न कोऽपि विघ्न इति सिद्धम् ।।

इति श्रीमद्विद्यारण्यप्रणीते जीवन्मुक्तिविवेके जीवन्मुक्तिस्वरूपसिद्धिप्रयोजननिरूपणं नाम चतुर्थं प्रकरणम् ।। ४ ।।

पञ्चमं विद्वत्संन्यासप्रकरणम्

एवं स्वरूपप्रमाणसाधनप्रयोजनैर्जीवन्मुक्तिर्निरूपिता । अथ तदुपकारिणं विद्वत्संन्यासं निरूपयामः । विद्वत्संन्यासश्च परमहंसोपनिषदि प्रतिपादितः । तां चोपनिषदमनूद्य व्याख्यास्यामः ।

तत्रादौ विद्वत्संन्यासयोग्यं प्रश्नमवतारयति—

‘ अथ योगिनां परमहंसानां कोऽयं मार्गस्तेषां का स्थितिरिति नारदो भगवन्तमुपगत्योवाच ’ इति ।

यद्यप्यथशब्दापेक्षित आनन्तर्यप्रतियोगी न कोऽप्यत्र प्रतिभाति, तथापि प्रष्टव्यार्थोऽत्र विद्वत्संन्यासः । तस्मिंश्च विदिततत्त्वो लोकव्यवहारैर्विक्षिप्यमाणो मनोविश्रान्तिं कामयमानोऽधिकारी । ततस्तादृगधिकारसंपत्त्यानन्तर्यमथशब्दार्थः । केवलयोगिनं केवलपरमहंसं च वारयितुं पदद्वयमुक्तम् । केवलयोगी तत्त्वज्ञानाभावेन त्रिकालज्ञानाकाशगमनादिषु योगैश्वर्यचमत्कारव्यवहारेष्वासक्तः संयमविशेषैस्तत्र तत्रोद्युङ्क्ते । ततः परमपुरुषार्थाद् भ्रष्टो भवति । अस्मिन्नर्थे सूत्रं पूर्वमेवोदाहृतम्—‘ते समाधावुपसर्गा व्युत्थाने सिद्धयः’ (३. ३८) इति । केवलपरमहंसस्तु तत्त्वविवेकेनैश्वर्येष्वसारतां बुद्ध्वा विरज्यति । (ल. वा. २७) तदप्युदाहृतम्—

'चिदात्मन इमा इत्थं प्रस्फुरन्तीह शक्तय: ।
इत्यस्याश्चर्यजालेषु नाभ्युदेति कुतूहलम् ।। ६७ ।।'
इति ।

विरक्तोऽप्यसौ ब्रह्मविद्याभरेण विधिनिषेधावुल्लङ्घयति । तदुक्तम्–'निस्त्रैगुण्ये पथि विचरतां को विधि: को निषेध:' इति । तथा च श्रद्धालव: शिष्टास्तमेवं निन्दन्ति–

'सर्वे ब्रह्म वदिष्यन्ति संप्राप्ते तु कलौ युगे ।
नानुतिष्ठन्ति मैत्रेय शिश्नोदरपरायणा: ।।'
(वि. पु.) इति ।

योगिनि तु परमहंसे यथोक्तं दोषद्वयं नास्ति । अन्योऽप्यस्यातिशय: प्रश्नोत्तराभ्यां (ल. वा. ४२) दर्शित:–

श्रीराम:–

'एवं स्थितेऽपि भगवञ्जीवन्मुक्तस्य सन्मते: ।
अपूर्वोऽतिशय: कोऽसौ भवत्यात्मविदां वर ।। १ ।।'

वसिष्ठ:–

'ज्ञस्य कस्मिंश्चिदप्येषा भवत्यतिशये न धी: ।
नित्यतृप्त: प्रशान्तात्मा स आत्मन्येव तिष्ठति ।। २ ।।
मन्त्रसिद्धैस्तप:सिद्धैर्योगसिद्धैश्च भूरिश: ।
कृतमाकाशयानादि तत्र का स्यादपूर्वता ।। ३ ।।
एक एव विशेषोऽस्य न समो मूढबुद्धिभि: ।
सर्वत्रास्थापरित्यागान्नीरागममलं मन: ।। ५ ।।
एतावदेव खलु लिङ्गमलिङ्गमूर्ते:
संशान्तसंसृतिचिरभ्रमनिर्वृतस्य ।

तज्ज्ञस्य यन्मदनकोपविषादमोह-
लोभापदामनुदिनं निपुणं तनुत्वम् ।। ६ ।। ' इति ।

एतेनातिशयेनोपेतानां दोषद्वयरहितानां मार्गस्थिती पृच्छ्येते । वेषभाषादिरूपो हि व्यवहारो मार्गः । चित्तोपरमरूप आन्तरो धर्मः स्थितिः । भगवांश्चतुर्मुखो ब्रह्मा यथोक्तं प्रश्नोत्तर-मवतारयति–

' **तं भगवानाह** ' इति ।

वक्ष्यमाणमार्गे श्रद्धातिशयमुत्पादयितुं तं मार्गं प्रशंसति–

' **सोऽयं परमहंसानां मार्गो लोके दुर्लभतरो न तु बाहुल्यः** '
(परम. उ. १) इति ।

यः पृष्टः सोऽयमिति योजना । अयमित्युत्तरग्रन्थे वक्ष्यमाण आच्छादनादिः स्वशरीरोपभोगेन लोकोपकारेण च निरपेक्षो मुख्यो मार्गः परामृश्यते । तादृशस्य परमकाष्ठां प्राप्तस्य वैराग्य-स्यादृष्टचरत्वात् तस्य मार्गस्य दुर्लभतरत्वम । न चैतावतात्यन्ता-भावः शङ्कनीय इत्यभिप्रेत्य बाहुल्यमेव प्रतिषेधति–न त्विति बाहुल्यमिति वक्तव्ये लिङ्गव्यत्ययश्छान्दसः ।

नन्वयं मार्गो दुर्लभतरश्चेत्तर्हि तदर्थं प्रयासो न कर्तव्यः, तेन प्रयोजनाभावादित्याशङ्क्याह–

' **यद्येकोऽपि भवति स एव नित्यपूतस्थः स एव वेदपुरुष इति विदुषो मन्यन्ते** ' इति ।

' मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ।। '
(भ. गी. ७. ३)

इति न्यायेन यत्र क्वापि यदा कदाचिद् योगी परमहंसो यदि कश्चिल्लभ्यते तर्हि स एव नित्यपूतस्थो भवति। नित्यपूतः परमात्मा, 'य आत्मापहतपाप्मा' (छा. उ. ८. १) इति श्रुतेः। एवकारेण केवलयोगी केवलपरमहंसश्च व्यावर्त्येते। केवलयोगी नित्यपूतं न जानाति। केवलपरमहंसो जानन्नपि चित्तविश्रान्त्यभावाद् बहिर्मुखो ब्रह्मणि न तिष्ठति। वेदप्रतिपाद्यः पुरुषो वेदपुरुषः। विदुषो विद्वांसो ब्रह्मानुभवचित्तविश्रान्तिप्रतिपादकशास्त्रपारंगता योगिनः। परमहंसस्य ब्रह्मनिष्ठत्वं सर्वे जना मन्यन्ते। यथोक्ता विद्वांसस्तु तदप्यसहमाना ब्रह्मत्वमेव मन्यन्ते। तथा च स्मर्यते–

'दर्शनादर्शने हित्वा स्वयं केवलरूपतः।
यस्तिष्ठति स तु ब्रह्मन् ब्रह्म न ब्रह्मवित् स्वयम्॥'

इति।

अतो न प्रयोजनाभावः शङ्कितुमपि शक्यते।

नित्यपूतस्थत्वं वेदपुरुषत्व च मुखतो विशदयन्नर्थात 'का स्थितिः?' इति प्रश्नस्योत्तरं सूत्रयति–

'महापुरुषो यच्चित्तं तत्सर्वदा मय्येवावस्थापयति, तस्मादहं च तस्मिन्नेवावस्थितः' इति।

वैदिकज्ञानकर्माधिकारिषु पुरुषेषु मध्ये योगिनः परमहंसस्यात्यन्तमुत्तमत्वान्महापुरुषत्वम्। स च महापुरुषो यच्चित्तं स्वकीयं तत्सर्वदा मय्येवावस्थापयति, संसारगोचराणां तदीयचित्तवृत्तीनामभ्यासवैराग्याभ्यां निरुद्धत्वात्। अत एव भगवान् प्रजापतिः शास्त्रसिद्धं परमात्मानं स्वानुभवेन परामृशन्मयीति

व्यपदिशति । यस्माद्योगी मय्येव चित्तं स्थापयति तस्मादहमपि परमात्मस्वरूपत्वेन तस्मिन्नेव योगिन्याविर्भूतोऽवस्थितोऽस्मि नेतरेष्वज्ञानिषु, तेषामविद्यावृतत्वात् । तत्त्ववित्स्वप्ययोगिषु बाह्यचित्तवृत्तिभिरावृतत्वान्नास्त्याविर्भावः ।

इदानीं कोऽयं मार्ग इति पृष्टं मार्गमुपदिशति–

'**असौ स्वपुत्रमित्रकलत्रबन्ध्वादीञ्छिखायज्ञोपवीते स्वाध्यायं च सर्वकर्माणि संन्यस्यायं ब्रह्माण्डं च हित्वा कौपीनं दण्डमाच्छादनं च स्वशरीरोपभोगार्थाय लोकस्योपकारार्थाय च परिग्रहेत्**' (परम. उ. १) इति ।

यो गृहस्थः पूर्वजन्मसंचितपुण्यपुञ्जे परिपक्के सति मातृ-पित्राज्ञादिना निमित्तेन विविदिषासंन्यासरूपं परमहंसाश्रमम-स्वीकृत्यैव श्रवणादिसाधनान्यनुष्ठाय तत्त्वं सम्यगवगच्छति, ततो गृहस्थस्य प्राप्तैर्लौकिकवैदिकव्यवहारसहस्रैश्चित्ते विक्षिप्ते सति विश्रान्तिसिद्धये विद्वत्संन्यासं चिकीर्षति, तं प्रति स्वपुत्र-मित्रेत्याद्युपदेशः, पूर्वमेव विविदिषासंन्यासं कृत्वा तत्त्वं विदितवतो विद्वत्संन्यासं चिकीर्षोः पुत्रकलत्रादिप्रसङ्गाभावात् । नन्वयं विद्वत्संन्यासः किमितरसंन्यासवत्प्रैषोच्चारणादिविध्युक्तप्रकारेण संपादनीयः, किं वा जीर्णवस्त्रसोपद्रवग्रामादित्यागवल्लौकिक-त्यागमात्ररूपः? नाद्यः, तत्त्वविदः कर्तृत्वराहित्येन विधिनिषेधा-नधिकारात् । अत एव स्मर्यते–

' ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः ।
नैवास्ति किंचित् कर्तव्यमस्ति चेन्न स तत्त्ववित् ।। '

इति ।

न द्वितीयः। कौपीनदण्डाद्याश्रमलिङ्गविधानश्रवणात्। नैष दोषः, प्रतिपत्तिकर्मवदुभयरूपत्वोपपत्तेः। तथा हि–ज्योतिष्टोमे दीक्षितस्य दीक्षाङ्गनियमानुष्ठानकाले कण्डूयितुं हस्तं प्रतिषिध्य कृष्णविषाणा विहिता 'यद्धस्तेन कण्डूयेत पामानंभावुकाः प्रजाः स्युर्यत्स्मयेत नग्नंभावुकाः' इति, 'कृष्णविषाणया कण्डूयते' इति च। तस्याश्च कृष्णविषाणायाः समाप्ते नियमे प्रयोजनाभावाद् वोढुमशक्यत्वाच्च त्यागः स्वत एव प्राप्तः। तं च त्यागं सप्रकारं वेदो विदधाति–'नीतासु दक्षिणासु चात्वाले कृष्णविषाणां प्रास्यति' इति। तदिदं प्रतिपत्तिकर्म लौकिकं वैदिकं चेत्युभयरूपम्। एवं विद्वत्संन्यासोऽप्युभयरूपः। न च तत्त्वविदि कर्तृत्वस्यात्यन्ताभावः शङ्कनीयः, चिदात्मन्यारोपितस्य कर्तृत्वस्य विद्ययापोहितत्वेऽपि चिच्छायोपेतेऽन्तःकरणोपाधौ विक्रियासहस्रयुक्ते स्वतःसिद्धस्य कर्तृत्वस्य यावद्द्रव्यभावितयानपोहितत्वात्। न च 'ज्ञानामृतेन-' इत्यादिस्मृतिविरोधः, सत्यपि ज्ञाने विश्रान्तिरहितस्य तृप्त्यभावेन विश्रान्तिसंपादनलक्षणकर्तव्यशेषसद्भावेन कृतकृत्यत्वाभावात्। ननु तत्त्वविदोऽपि विध्यङ्गीकारे सति तेनापूर्वेण देहान्तरमारभ्येत। मैवम्, तस्यापूर्वस्य चित्तविश्रान्तिप्रतिबन्धनिवारणलक्षणस्य दृष्टफलस्य संभवे सत्यदृष्टफलकल्पनाया अन्याय्यत्वात्; अन्यथा श्रवणादिविधिष्वपि ब्रह्मज्ञानोत्पत्तिप्रतिबन्धनिवारणरूपं दृष्टफलमुपेक्ष्य जन्मान्तरहेतुत्वं कल्प्येत। तस्माद्विध्यङ्गीकारे दोषाभावाद्विविदिषुरिव विद्वानपि गृहस्थो नान्दीमुखश्राद्धोपवासजागरणादिविधिमनुसृत्यैव संन्यस्येत्। यद्यप्यत्र श्राद्धादिकं नोपदिष्टं तथाप्यस्य विद्वत्संन्यासस्य विविदिषासंन्यासविकृतित्वात् 'प्रकृतिवद्विकृतिः कर्तव्या'

इति न्यायेन तदीया धर्माः सर्वेऽप्यत्र प्राप्नुवन्ति, यथाग्निष्टोमस्य विकृतिष्वतिरात्रादिषु तदीयधर्मप्राप्तिस्तद्वत्। तस्मादितरसंन्यासवदत्रापि प्रैषमन्त्रेण पुत्रमित्रादित्यागं संकल्पयेत्। बन्ध्वादीनित्यादिशब्देन भृत्यपशुगृहक्षेत्रादिलौकिकपरिग्रहादिविशेषाः संगृह्यन्ते। स्वाध्यायं चेति चकारेण तदर्थनिर्णयोपयुक्तानि पदवाक्यप्रमाणशास्त्राणि वेदोपबृंहकाणीतिहासपुराणादीनि च समुच्चिनोति। औत्सुक्यनिवृत्तिमात्रप्रयोजनानां काव्यनाटकादीनां त्यागः कैमुतिकन्यायसिद्धः। सर्वकर्माणीति सर्वशब्देन लौकिकवैदिकनित्यनैमित्तिकनिषिद्धकाम्यानि संगृह्यन्ते। पुत्रादित्यागेनैहिकभोगः परिहृतः। सर्वकर्मत्यागेन चामुष्मिकभोगाशा चित्तविक्षेपकारिणी परिहृता। अयमिति छान्दसविभक्तिलिङ्गव्यत्ययेनेदं ब्रह्माण्डमिति योजनीयम्। ब्रह्माण्डत्यागो नाम तत्प्राप्तिहेतोर्विराडुपासनस्य त्यागः। ब्रह्माण्डं चेति चकारेण सूत्रात्मप्राप्तिहेतोर्हिरण्यगर्भोपासनस्य तत्त्वज्ञानहेतूनां श्रवणादीनां च समुच्चयः। स्वपुत्रादिहिरण्यगर्भोपासनान्तमैहिकमामुष्मिकं च सुखसाधनं सर्वं प्रैषमन्त्रोच्चारणेन परित्यज्य कौपीनादिकं परिगृह्णीयात्। आच्छादनं चेति चकारेण पादुकादीनि समुच्चिनोति। तथा च स्मृतिः–

'कौपीनयुगलं वासः कन्थां शीतनिवारिणीम्।
पादुके चापि गृह्णीयात् कुर्यान्नान्यस्य संग्रहम्॥'
इति।

स्वशरीरोपभोगो नाम कौपीनेन लज्जाव्यावृत्तिः। दण्डेन गोसर्पाद्युपद्रवपरिहारः। आच्छादनेन शीतादिपरिहारः। चकारात् पादुकाभ्यामुच्छिष्टदेशस्पर्शादिपरिहारं समुच्चिनोति।

लोकस्योपकारो नाम दण्डादिलिङ्गैनैतदीयमुत्तमाश्रमं परिज्ञाय तदुचिताभिवन्दनभिक्षाप्रदानादिप्रवृत्त्या सुकृतसिद्धिः । चकारेणाश्रममर्यादायाः शिष्टाचारप्राप्तायाः पालनं समुच्चिनोति ।

कौपीनादिपरिग्रहस्यानुकूलत्वमभिप्रेत्य मुख्यत्वं प्रतिषेधति–

'**तच्च न मुख्योऽस्ति**' इति । (परम. उ. १.)

यत्कौपीनादिपरिग्रहणमस्ति तदप्यस्य योगिनः परमहंसस्य मुख्यः कल्पो न भवति, किं त्वनुकल्प एव । विविदिषासंन्यासिनस्तु दण्डग्रहणं मुख्यमिति कृत्वा दण्डवियोगस्य निषेधः स्मर्यते–

'दण्डात्मनोस्तु संयोगः सर्वदैव विधीयते ।
न दण्डेन विना गच्छेदिषुक्षेपत्रयं बुधः ।।' इति ।

प्रायश्चित्तमपि दण्डनाशे प्राणायामशतं स्मर्यते–'दण्डत्यागे शतं चरेत्' इति ।

योगिनः परमहंसस्य मुख्यं कल्पं प्रश्नोत्तराभ्यां दर्शयति–

'**कोऽयं मुख्य इति चेदयं मुख्यः, न दण्डं न शिखं न यज्ञोपवीतं नाच्छादनं चरति परमहंसः**' इति । (परम. उ. १-२)

न शिखमिति छान्दसो लिङ्गव्यत्ययोऽनुसंधेयः । यथा विविदिषुः परमहंसः शिखायज्ञोपवीताभ्यां रहितो मुख्यस्तथा योगी दण्डाच्छादनाभ्यां रहितः सन्मुख्यो भवति, दण्डस्य वैणवत्वादिलक्षणमाच्छादनस्य कन्थात्वादिलक्षणं च परीक्षितुं दण्डादिकं संपादयितुं रक्षितुं च चित्ते व्यापृते सति चित्तवृत्तिनिरोधलक्षणो योगो न सिध्येदिति । तच्च न युक्तम्, 'न हि वरविघाताय कन्योद्वाहः' इति न्यायात् ।

आच्छादनाद्यभावे शीतादिबाधायाः कः प्रतीकार इत्याशङ्क्याह—

'न शीतं न चोष्णं न सुखं न दुःखं
न मानावमानौ च षडूर्मिवर्जम्' इति ।
(परम. उ. २)

निरुद्धाशेषचित्तवृत्तेर्योगिनः शीतं नास्ति, तत्प्रतीत्यभावात् । यथा लीलायामासक्तस्य बालस्याच्छादनादिरहितस्यापि हेमन्तशिशिरयोः प्रातःकालेऽपि शीतं नास्ति, तथा परमात्मन्यासक्तस्य योगिनः शीताभावः । घर्मकाल उष्णाभावश्च तथैवावगन्तव्यः । वर्षासु तदभावसमुच्चयार्थश्चकारः । शीतोष्णयोरप्रतीतौ तज्जन्ययोः सुखदुःखयोरभाव उपपन्नः । निदाघे शीतं सुखजनकं हेमन्ते दुःखजनकम् । उक्तविपर्यय उष्णे द्रष्टव्यः । मानः पुरुषान्तरेण संपादितः सत्कारः । अवमानस्तिरस्कारः । यदा योगिनः स्वात्मव्यतिरिक्तं पुरुषान्तरमेव न प्रतीयते तदा मानावमानौ दूरापेतौ । चकारः शत्रुमित्ररागद्वेषादिद्वन्द्वाभावं समुच्चिनोति । षडूर्मयः—क्षुत्पिपासे शोकमोहौ जरामरणे च । तेषां त्रयाणां द्वन्द्वानां क्रमेण प्राणमनोदेहधर्मत्वादात्मतत्त्वाभिमुखस्य योगिनस्तद्वर्जनं युज्यते ।

नन्वस्त्वेवं समाधिदशायां शीताद्यभावः, व्युत्थानदशायां तु निन्दादिक्लेशः संसारिणमिवैनं बाधेतैवेत्याशङ्क्याह—

'निन्दागर्वमत्सरदम्भदर्पेच्छाद्वेषसुखदुःखकामक्रोधलोभमोहहर्षासूयाहंकारादींश्च हित्वा' इति । (परम. उ. २)

विविधैः पुरुषैः स्वस्मिन्नापादिता दोषोक्तिर्निन्दा। अन्येभ्योऽधिकोऽहमिति चित्तवृत्तिर्गर्वः। विद्याधनादिभिरनन्यसदृशो भवामीति बुद्धिर्मत्सरः। परेषामग्रे जपध्यानादिप्रकटनं दम्भः। भर्त्सनादिषु दृढबुद्धिर्दर्पः। धनाद्यभिलाष इच्छा। शत्रुवधादिषु बुद्धिर्द्वेषः। अनुकूलद्रव्यादिलाभेन बुद्धिस्वास्थ्यं सुखम्। तद्विपर्ययो दुःखम्। योषिदाद्यभिलाषः कामः। कामितार्थविघातजन्यो बुद्धिक्षोभः क्रोधः। लब्धस्य धनस्य त्यागासहिष्णुत्वं लोभः। हितेष्वहितबुद्धिरहितेषु च हितबुद्धिर्मोहः। चित्तगतसुखाभिव्यञ्जिका मुखविकासादिहेतुर्धीवृत्तिर्हर्षः। परकीयगुणेषु दोषत्वारोपणमसूया। देहेन्द्रियादिसंघातेष्वात्मभ्रमोऽहंकारः। आदिशब्देन भोग्यवस्तुषु ममकारसमीचीनत्वादिबुद्धयो गृह्यन्ते। चकारो यथोक्तनिन्दादिविपरीतं स्तुत्यादिकं समुच्चिनोति। एतान् सर्वान् निन्दादीन् हित्वा पूर्वोक्तवासनाक्षयाभ्यासेन परित्यज्यावतिष्ठेतेति शेषः।

ननु विद्यमाने स्वदेहे तत्परित्यागो न संभवतीत्याशङ्कयाह—

'स्ववपुः कुणपमिव दृश्यते यतस्तद्वपुरपध्वस्तम्' (परम. उ. २) इति।

पूर्वं यत्स्वकीयं वपुस्तदिदानीं योगिना स्वात्मचैतन्यात् पृथग्भूतत्वेन कुणपमिवावलोक्यते। यथा श्रद्धालुः स्पर्शनभीत्या शवदेहं दूरे स्थितोऽवलोकयति, तथायं योगी तादात्म्यभ्रान्त्युदयभीत्या सावधानो देहं चिदात्मनः सकाशान्निरन्तरं विविनक्ति। यतः कारणात् तद्वपुराचार्योपदेशागमानुभवैरपध्वस्तं चिदात्मनः

सकाशान्निराकृतम् । ततश्चैतन्यवियुक्तस्य देहस्य शवतुल्यतया दृश्यमानत्वात् सत्यपि देहे निन्दादित्यागो घटत इत्यभिप्रायः ।

ननूत्पन्नो दिग्भ्रमः सूर्योदयदर्शनेन विनष्टोऽपि यथा कदाचिदनुवर्तते, तथा कदाचिदात्मनि देहात्मसंशयाद्यनुवृत्तौ निन्दादिक्लेशः पुनः पुनः प्रसज्येतेत्याशङ्कयाह–

'संशयविपरीतमिथ्याज्ञानानां यो हेतुस्तेन नित्यनिवृत्तः' इति ।

आत्मा कर्तृत्वादिधर्मोपेतस्तद्रहितो वेत्यादिकं संशयज्ञानम् । देहादिरूप एवात्मेति विपरीतज्ञानम् । एतदुभयं भोक्तृविषयम् । मिथ्याज्ञानं तु भोग्यविषयमत्र विवक्षितम् । तच्चानेकविधम् 'संकल्पप्रभवान्कामान्' (भ. गी. ६. २४) इत्यत्र स्पष्टीकृतम् । तद्धेतुश्चतुर्विधः, 'अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या' (२. ५) इति सूत्रणात् । अनित्ये गिरिनदीसमुद्रादौ नित्यत्वभ्रान्तिरेका । अशुचौ पुत्रभार्यादिशरीरे शुचित्वभ्रान्तिर्द्वितीया । दुःखे कृषिवाणिज्यादौ सुखत्वभ्रान्तिस्तृतीया । गौणमिथ्यात्मनि पुत्रभार्यादावन्नमयादिके चानात्मनि मुख्यात्मत्वभ्रान्तिश्चतुर्थी । एतेषां संशयादीनां हेतुरद्वितीयब्रह्मात्मतत्त्वावरकमज्ञानं तद्वासना च । तच्चाज्ञानं योगिनः परमहंसस्य महावाक्यार्थबोधेन निवृत्तम् ; वासना तु योगाभ्यासेन निवृत्ता । उदाहृतायां दिग्भ्रान्तावज्ञाने निवृत्तेऽपि वासनायाः सद्भावाद्यथापूर्वं भ्रान्तिव्यवहारः । योगिनस्तु भ्रान्तिहेतुद्वयराहित्यात् कुतः संशयादीन्यनुवर्तेरन् ? [1]तमेनमनु-

[1] तमेवम् इतीतरमुद्रितग्रन्थेषु.

वृत्त्यभावमभिप्रेत्य तेन हेतुद्वयेन योगी नित्यनिवृत्त इत्युक्तम् । सत्यामप्यज्ञानतद्वासनानिवृत्तौ तस्या निवृत्तेर्विनाशाभावान्नित्यत्वं द्रष्टव्यम् ।

तन्नित्यत्वे हेतुमाह–

‘**तन्नित्यबोधः**’ (परम. उ. २) इति ।

सर्वनामत्वात् प्रसिद्धार्थवाची तच्छब्दोऽत्र सर्ववेदान्त-प्रसिद्धं परमात्मानमाचष्टे । तस्मिन्परमात्मनि नित्यो बोधो यस्य योगिनः सोऽयं तन्नित्यबोधः । योगी हि ‘तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः’ (बृ. उ. ४. ४. २१) इति श्रुतिमनुसृत्य चित्तविक्षेपान् योगेन परिहृत्य नैरन्तर्येण परमात्मविषयामेव प्रज्ञां करोति । अतो बोधस्य नित्यत्वाद् बोधविनाश्ययोरज्ञान-तद्वासनयोर्निवृत्तिर्नित्येत्यर्थः ।

बुध्यमानस्य परमात्मनस्तार्किकेश्वरवत् तटस्थत्वशङ्कां वारयति–

‘**तत्स्वयमेवावस्थितिः**’ (परम. उ. २) इति ।

यद्वेदान्तवेद्यं परं ब्रह्मास्ति तत्स्वयमेव न तु स्वस्मादन्य-दित्येवं निश्चित्य योगिनोऽवस्थितिर्भवति ।

तस्य योगिनो ब्रह्मानुभवप्रकारं दर्शयति–

‘**तं शान्तमचलमद्वयानन्दविज्ञानघन एवास्मि तदेव मम परमं धाम**’ (परम उ. २) इति ।

तमित्यादिपदत्रये द्वितीया प्रथमार्थे द्रष्टव्या । यः परमात्मा शान्तः क्रोधादिविक्षेपरहितः, अचलो गमनादिक्रियारहितः,

स्वगतसजातीयविजातीयभेदशून्यः सच्चिदानन्दैकरसोऽस्ति स एवाहमस्मि । तदेव ब्रह्मतत्त्वं मम योगिनः परमं धाम वास्तवं स्वरूपम्; न त्वेतत्कर्तृत्वभोक्तृत्वादियुक्तम्, एतस्य मायाकल्पितत्वात् । नन्वात्मनः परब्रह्मत्व आनन्दावाप्तिरिदानीं कुतो नेत्यत्रानन्दावाप्तिः सदृष्टान्तमुक्ताभियुक्तैः—

'गवां सर्पिः शरीरस्थं न करोत्यङ्गपोषणम् ।
तदेव कर्मरचितं पुनस्तस्यैव भेषजम् ।।
एवं सर्वशरीरस्थः सर्पिर्वत्परमेश्वरः ।
विना चोपासनां देवो न करोति हितं नृषु ।।' इति ।

यदि योगिनः पूर्वाश्रमप्रसिद्धा आचार्यपितृभ्रात्रादयः कर्मिणः श्रद्धाजडाः शिखायज्ञोपवीतसंध्यावन्दनादिराहित्येन पाषण्डित्वमारोप्य व्यामोहयेयुस्तदा व्यामोहानुत्पत्तये योगिनो वर्तमानं निश्चयं दर्शयति—

'तदेव च शिखा तदेवोपवीतं च परमात्मात्मनोरेकत्वज्ञानेन तयोर्भेद एव विभग्नः सा संध्या' (परम. उ. २) इति ।

यद्वेदान्तवेद्यस्य परब्रह्मणो ज्ञानं तदेव कर्माङ्गभूतबाह्यशिखायज्ञोपवीतस्थानीयम् । अन्ये च मन्त्रद्रव्यलक्षणे कर्माङ्गभूते चकाराभ्यां समुच्चीयेते । शिखाद्यङ्गसाध्यैः कर्मभिरुत्पन्नं यत्स्वर्गादिसुखं तत्सर्वं ब्रह्मज्ञानेनैव लभ्यते, विषयानन्दस्य सर्वस्य ब्रह्मानन्दलेशत्वात् । 'एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति' (बृ. उ. ४. ३. ३२) इति श्रुतिः । एतदेवाभिप्रेत्याथर्वणिका ब्रह्मोपनिषद्यामनन्ति—

' सशिखं वपनं कृत्वा बहिःसूत्रं त्यजेद् बुधः ।
यदक्षरं परं ब्रह्म तत् सूत्रमिति धारयेत् ।।
सूचनात् सूत्रमित्याहुः सूत्रं नाम परं पदम् ।
तत्सूत्रं विदितं येन स विप्रो वेदपारगः ।।
येन सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।
तत्सूत्रं धारयेद् योगी योगवित् तत्त्वदर्शिवान् ।।
बहिःसूत्रं त्यजेद् विद्वान् योगमुत्तममास्थितः ।
ब्रह्मभावमिदं सूत्रं धारयेद्यः स चेतनः ।
धारणात् तस्य सूत्रस्य नोच्छिष्टो नाशुचिर्भवेत् ।।
सूत्रमन्तर्गतं येषां ज्ञानयज्ञोपवीतिनाम् ।
ते वै सूत्रविदो लोके ते च यज्ञोपवीतिनः ।।
ज्ञानशिखा ज्ञाननिष्ठा ज्ञानयज्ञोपवीतिनः ।
ज्ञानमेव परं तेषां पवित्रं ज्ञानमुच्यते ।।
अग्नेरिव शिखा नान्या यस्य ज्ञानमयी शिखा ।
स शिखीत्युच्यते विद्वान् नेतरे केशधारिणः ।।
कर्मण्यधिकृता ये तु वैदिके ब्राह्मणादयः ।
तैर्विधार्यमिदं सूत्रं कर्माङ्गं तद्धि वै स्मृतम् ।।
शिखा ज्ञानमयी यस्योपवीतं चापि तन्मयम् ।
ब्राह्मण्यं सकलं तस्य इति ब्रह्मविदो विदुः ।।
इदं यज्ञोपवीतं च परमं यत्परायणम् ।
विद्वान् यज्ञोपवीती स्यात् तज्ज्ञास्तं यज्विनं विदुः ।। '
(ब्र. उ. ६-१५) इति ।

तस्माद्योगिनः शिखायज्ञोपवीते यथा विद्येते तथैव संध्यपि विद्यते । यः शास्त्रगम्यः परमात्मा यश्चाहंप्रत्ययगम्यो जीवात्मा,

तयोरेकत्वज्ञानेन महावाक्यजन्येन भ्रान्तिप्रतीतो भेदो विशेषेण भग्न एव । पुन भ्रान्त्यनुदयो भङ्गस्य विशेषः । येयमेकत्वबुद्धिः सेयमुभयोरात्मनोः संधौ जायमानत्वात् संध्येत्युच्यते । अहोरात्रयोः संधावनुष्ठेया क्रिया यथा संध्या तद्वत् । एवं च सति योगी श्रद्धाजडैर्न व्यामोहयितुं शक्यः ।

'कोऽयं मार्गः? ' इति प्रश्नस्य 'असौ स्वपुत्र-' इत्यादिनोत्तरमुक्तम् । 'का स्थितिः? ' इन्येतस्य 'महापुरुषः–' इत्यादिना संक्षिप्योत्तरमुक्त्वा 'संशयविपरीत-' इत्यादिना तदेव प्रपञ्च्येदानीमुपसंहरति–

'सर्वान् कामान् परित्यज्य अद्वैते परमा स्थितिः ।'

(परम. उ. ३) इति ।

क्रोधलोभादीनां कामपूर्वकत्वात् कामपरित्यागेन चित्तदोषाः सर्वेऽपि परित्यज्यन्ते । एतदेवाभिप्रेत्य वाजसनेयिभिराम्नातम्–'अथो खल्वाहुः काममय एवायं पुरुषः' (बृ. उ. ४. ४. ५.) इति । अतो निष्कामस्य योगिचित्तस्याद्वैते निर्विघ्ना स्थितिरुपपद्यते ।

ननु दण्डग्रहणविधिवासनयोपेता विविदिषासंन्यासिनो योगिनं दण्डरहितं परमहंसं नाभ्युपगच्छन्तीत्याशङ्कयाह–

'ज्ञानदण्डो धृतो येन एकदण्डी स उच्यते ॥
काष्ठदण्डो धृतो येन सर्वाशी ज्ञानवर्जितः ।
स याति नरकान् घोरान् महारौरवसंज्ञकान् ॥

तितिक्षाज्ञानवैराग्यशमादिगुणवर्जितः ।
भिक्षामात्रेण यो जीवेत् स पापी यतिवृत्तिहा ।।
इदमन्तरं ज्ञात्वा स परमहंसः' (परम. ३. ३)
इति ।

परमहंसस्य योऽयमेकदण्डः स द्विविधः—ज्ञानदण्डः काष्ठदण्डश्चेति । यथा त्रिदण्डिनो वाग्दण्डो मनोदण्डः कर्मदण्डश्चेति त्रैविध्यं तद्वत् । वाग्दण्डादयो मनुना स्मर्यन्ते—

'वाग्दण्डोऽथ मनोदण्डः कर्मदण्डस्तथैव च ।
यस्यैते नियता बुद्धौ स त्रिदण्डीति चोच्यते ।।
त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः ।
कामक्रोधौ तु संयम्य ततः सिद्धिं निगच्छति ।।'
(मनु. १२. १०, ११) इति ।

तेषां स्वरूपं दक्षः स्मरति—

'वाग्दण्डोऽथ मनोदण्डः कर्मदण्डस्तथैव च ।
यस्यैते नियता दण्डास्त्रिदण्डीति स उच्यते ।।
वाग्दण्डे मौनमातिष्ठेत् कर्मदण्डे त्वनीहताम् ।
मानसस्य तु दण्डस्य प्राणायामो विधीयते ।।' इति ।

'कर्मदण्डोऽल्पभोजनम्' इति स्मृत्यन्तरपाठः । ईदृशं त्रिदण्डित्वं परमहंसस्याप्यस्ति । तदेतदभिप्रेत्य पितामहः स्मरति—

'यतिः परमहंसस्तु तुर्याख्यः श्रुतिचोदितः ।
यमैश्च नियमैर्युक्तो विष्णुरूपी त्रिदण्डभृत् ।।' इति ।

एवं सति मौनादीनां वागादिदमनहेतुत्वाद्यथा दण्डत्वं तथैवाज्ञानतत्कार्यदमनहेतोर्ज्ञानस्य दण्डत्वम् । अयं ज्ञानदण्डो येन परमहंसेन धृतः स एव मुख्य एकदण्डीत्युच्यते । मानसस्य ज्ञानदण्डस्य कदाचिच्चित्तविक्षेपेण विस्मृतिः प्रसज्येतेति तन्निवारणार्थं स्मारकः काष्ठदण्डो ध्रियते । तदेतच्छास्त्रार्थरहस्यमबुद्ध्वा वेषमात्रेण पुरुषार्थसिद्धिमभिप्रेत्य काष्ठदण्डो येन परमहंसेन धृतः स पुरुषो बहुविधयातनोपेतत्वाद् घोरान्महारौरवसंज्ञकान्नरकानाप्नोति । तत्र हेतुरुच्यते—परमहंसवेषं दृष्ट्वा ज्ञानित्वभ्रान्त्या सर्वे जनाः स्वस्वगृहे तं भोजयन्ति । अयं च जिह्वालम्पटो वर्ज्यावर्ज्यविवेकमकृत्वा सर्वमन्नमश्नाति । तेन प्रत्यवायं प्राप्नोति । यानि तु 'नान्नदोषेण मस्करी' 'चातुर्वर्ण्यं चरेद् भैक्षम्' इत्यादिस्मृतिवचनानि तानि ज्ञानिविषयाणि । अयं च ज्ञानवर्जित इति युक्तोऽस्य नरकः । अत एव ज्ञानहीनस्य यतेर्भिक्षानियममाह मनुः—

'न चोत्पातनिमित्ताभ्यां न नक्षत्राङ्गविद्यया ।
नानुशासनवादाभ्यां भिक्षां लिप्सेत कर्हिचित् ।।
एककालं चरेद् भैक्षं न प्रसज्येत विस्तरे ।
भैक्षे प्रसक्तो हि यतिर्विषयेष्वपि सज्जति ।।'
(मनु. ६. ५०, ५५) इति ।

ज्ञानाभ्यासिनं प्रति त्वेवं स्मर्यते—

'एकवारं द्विवारं वा भुञ्जीत परहंसकः ।
येन केन प्रकारेण ज्ञानाभ्यासी भवेत् सदा ।।' इति ।

एवं च सति ज्ञानदण्डकाष्ठदण्डयोर्यदन्तरमुत्तमत्वाधमत्वरूपं तदिदमवगत्योत्तमं ज्ञानदण्डं यो धारयति स एव मुख्यः परमहंस इत्यभ्युपगन्तव्यम् ।

नन्वस्त्वभिज्ञस्य परमहंसस्य ज्ञानदण्डो माभूत् काष्ठ-दण्डनिर्बन्धः, इतरा तु चर्या सर्वा कीदृशीत्याशङ्क्याह–

'आशाम्बरो न नमस्कारो न स्वधाकारो न निन्दा न स्तुतिर्यादृच्छिको भवेद् भिक्षुर्नावाहनं न विसर्जनं न मन्त्रं न ध्यानं नोपासनं न लक्ष्यं नालक्ष्यं न पृथङ नापृथङ न चाहं न त्वं न च सर्वं न चानिकेतस्थितिरेव स भिक्षुः सौवर्णादीन्नैव परिग्रहेन्न लोकं नावलोकं च' (परम. उ. ४.) इति ।

आशा दिशः, ता एवाम्बरं वस्त्रमाच्छादनं यस्यासावा-शाम्बरः । यत्तु स्मृतिवचनम्–

'जान्वोरूर्ध्वमधो नाभेः परिधायैकमम्बरम् ।
द्वितीयमुत्तरं वासः परिधाय गृहानटेत् ।।'

इति, तदिदमयोगिविषयम् । अत एव पूर्वम् 'तच्च न मुख्यो-ऽस्ति' इत्युक्तम् । यद्यपि स्मृत्यन्तरम्–

'यो भवेत् पूर्वसंन्यासी तुल्यो वै धर्मतो यदि ।
तस्मै प्रणामः कर्तव्यो नेतराय कदाचन ।।'

इति, तथापि तस्यायोगिविषयत्वान्नास्य नमस्कारः कर्तव्योऽस्ति । अत एव ब्राह्मणलक्षणे 'निर्नमस्कारमस्तुतिम्' (पृ. २९) इत्युदाहृतम् । गयाप्रयागादितीर्थेषु श्रद्धाजाड्यात्प्राप्तः स्वधाकारो

निषिध्यते। पूर्वत्र 'निन्दागर्व-' इत्यादिवाक्येन परकृतया स्वनिन्दया क्लेशो निवारितः, अत्र तु स्वकर्तृके अन्यविषये निन्दास्तुती निषिध्येते। यादृच्छिकत्वं निर्बन्धराहित्यम्। न क्वचिदपि व्यवहारे निर्बन्धं कुर्यात्। यस्तु देवपूजायां निर्बन्धः स्मर्यते–

'भिक्षाटनं जपः शौचं स्नानं ध्यानं सुरार्चनम्।
कर्तव्यानि षडेतानि सर्वथा नृपदण्डवत्॥'

इति, तस्याप्ययोगिविषयत्वमभिप्रेत्य नावाहनमित्याद्याम्नातम्। सकृत्स्मरणं ध्यानम्, नैरन्तर्येणानुस्मरणमुपासनमिति तयोर्भेदः। यथा योगिनः स्तुतिनिन्दादिलौकिकव्यवहाराभावः, यथा वा देवपूजादिधर्मशास्त्रव्यवहाराभावः, तथा लक्ष्यत्वालक्ष्यत्वादिज्ञानशास्त्रव्यवहारोऽपि नास्ति। 'यत्साक्षिचैतन्यमस्ति तदिदम् 'तत्त्वमसि' इति वाक्ये त्वंपदेन लक्ष्यम्; देहादिविशिष्टं चैतन्यं लक्ष्यं न भवति, किं तु वाच्यम्; तच्च वाच्यं तत्पदार्थात् पृथक्, लक्ष्यं त्वपृथक्; स्वदेहनिष्ठो वाच्योऽर्थोऽहमिति व्यवहारार्हः, परदेहनिष्ठस्त्वमिति व्यवहारार्हः; लक्ष्यं वाच्यमित्युभयविधं चैतन्योपेतम्, अन्यज्जडं जगत्सर्वमिति व्यवहारार्हम्' इत्येतादृशो विकल्पो न कोऽपि योगिनोऽस्ति, तदीयचित्तस्य ब्रह्मणि विश्रान्तत्वात्। अत एव स भिक्षुरनिकेतस्थितिरेव। यदि नियतनिवासार्थं कंचिन्मठं संपादयेत्, तदानीं तस्मिन् ममत्वे सति तदीयहानिवृद्ध्योश्चित्तं विक्षिप्येत। एतत्सर्वमभिप्रेत्य गौडपादाचार्या आहुः–

'निःस्तुतिर्निर्नमस्कारो निःस्वधाकार एव च।
चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत्॥'

(२. ३७) इति।

यथा मठो न परिग्रहीतव्यस्तथा सौवर्णराजतादीनां भिक्षाचमनादिपात्राणामेकमपि न गृह्णीयात् । तदाह यमः—

‘ हिरण्मयानि पात्राणि कार्ष्णायसमयानि च ।
यतीनां तान्यपात्राणि वर्जयेत् तानि भिक्षुकः ।। ’ इति ।

मनुरपि—

‘ अतैजसानि पात्राणि तस्य स्युर्निर्व्रणानि च ।
तेषां मृद्भिः स्मृतं शौचं चमसानामिवाध्वरे ।।
अलाबु दारुपात्रं वा मृन्मयं वैणवं तथा ।
एतानि यतिपात्राणि मनुः स्वायंभुवोऽब्रवीत् ।। ’
(६. ५३, ५४) इति ।

बोधायनोऽपि—

‘ स्वयमाहृतपर्णेषु स्वयं शीर्णेषु वा पुनः ।
भुञ्जीत न वटाश्वत्थकरञ्जानां च पर्णके ।।
आपद्यपि न कांस्येषु मलाशी कांस्यभोजनः ।
सौवर्णे राजते ताम्रे मृन्मये त्रपुसीसयोः ।। ’ इति ।

तथा लोकं जनं शिष्यवर्गं न गृह्णीयात् । तदाह मनुः—

‘ एक एव चरेन्नित्यं सिद्ध्यर्थमसहायकः ।
सिद्धिमेकस्य पश्यन् हि तज्जहाति न हीयते ।। ’
(६. ४२) इति ।

मेधातिथिरपि—

‘ आसनं पात्रलोपश्च संचयः शिष्यसंग्रहः ।
दिवास्वापो वृथालापो यतेर्बन्धकराणि षट् ।।

एकाहात् परतो ग्रामे पञ्चाहात् परतः पुरे ।
वर्षाभ्योऽन्यत्र यत्स्थानमासनं तदुदाहृतम् ।।
उक्तालाब्वादिपात्राणामेकस्यापि न संग्रहः ।
भिक्षोर्भैक्षभुजश्चापि पात्रलोपः स उच्यते ।।
गृहीतस्य तु दण्डादेर्द्वितीयस्य परिग्रहः ।
कालान्तरोपभोगार्थं संचयः परिकीर्तितः ।।
शुश्रूषालाभपूजार्थं यशोऽर्थं वा परिग्रहः ।
शिष्याणां न तु कारुण्यात् स ज्ञेयः शिष्यसंग्रहः ।।
विद्या दिनं प्रकाशत्वादविद्या रात्रिरुच्यते ।
विद्याभ्यासे प्रमादो यः स दिवास्वाप उच्यते ।।
आध्यात्मिकीं कथां मुक्त्वा भैक्षचर्यां सुरस्तुतिम् ।
अनुग्रहः पथिप्रश्नो वृथालापः स उच्यते ।। ' इति ।

लोकं शिष्यजनरूपं न गृह्णीयादित्येतावदेव न भवति, किं तु तस्य लोकस्यावलोकं दर्शनमपि न कुर्यात्, तस्य बन्धहेतुत्वात् । न चेत्यनेनान्यदपि स्मृतिनिषिद्धं न कुर्यादित्यभिप्रेतम् । तच्च निषिद्धं मेधातिथिर्दर्शयति—

' स्थावरं जङ्गमं बीजं तैजसं विषमायुधम् ।
षडेतानि न गृह्णीयाद् यतिर्मूत्रपुरीषवत् ।।
रसायनं क्रियावादं ज्योतिषं क्रयविक्रयम् ।
विविधानि च शिल्पानि वर्जयेत् परदारवत् ' । इति ।

योगिनो लौकिकवैदिकव्यवहारगतानि यानि बाधकानि सन्ति तेषां वर्जनमभिहितम् । अथ प्रश्नोत्तराभ्यामत्यन्तबाधकं प्रदर्श्य तद्वर्जनमाह—

'आबाधकः क इति चेदाबाधकोऽस्त्येव । यस्माद् भिक्षुर्हिरण्यं रसेन दृष्टं चेत् स ब्रह्महा भवेत् । यस्माद् भिक्षुर्हिरण्यं रसेन स्पृष्टं चेत् स पौल्कसो भवेत् । यस्माद् भिक्षुर्हिरण्यं रसेन ग्राह्यं चेत् स आत्महा भवेत् । तस्माद् भिक्षुर्हिरण्यं रसेन न दृष्टं च न स्पृष्टं च न ग्राह्यं च' (परम. उ. ४) इति ।

आकारोऽभिव्याप्त्यर्थः, 'आङीषदर्थेऽभिव्याप्तौ' इत्यभिहितत्वात् । अभिव्याप्तो बाधकोऽत्यन्तबाधकस्तस्य सद्भावं प्रतिज्ञाय हिरण्यस्य तथाविधबाधकत्वमुच्यते । रसेनाभिलाषयुक्तेनादरेण हिरण्यं यदि दृष्टं स्यात्तदानीं स द्रष्टा भिक्षुर्ब्रह्महा भवेत् । हिरण्यासक्त्या तत्संपादनरक्षणयोः सर्वदा प्रयतमानस्तद्वैयर्थ्यपरिहाराय प्रपञ्चमिथ्यात्वप्रतिपादकान् वेदान्तान् दूषयित्वा तत्सत्यत्वमवलम्बते । ततः शास्त्रसिद्धमद्वितीयं ब्रह्म तेन भिक्षुणा हतमेव भवति । तस्मादसौ ब्रह्महा भवेत् । तथा च स्मर्यते–

'ब्रह्म नास्तीति यो ब्रूयाद् द्वेष्टि ब्रह्मविदं च यः ।
अभूतब्रह्मवादी च त्रयस्ते ब्रह्मघातकाः ॥' इति ।
'ब्रह्महा स तु विज्ञेयः सर्वधर्मबहिष्कृतः ।' इति च ।

अभिलाषपूर्वकं हिरण्यं स्पृष्टं चेत् तदा तत्स्प्रष्टा भिक्षुः पतितत्वात् पौल्कसो म्लेच्छसदृशो भवेत् । पातित्यं च स्मर्यते–

'पतत्यसौ ध्रुवं भिक्षुर्यस्य भिक्षोर्द्वयं भवेत् ।
धीपूर्वं रेतउत्सर्गो द्रव्यसंग्रह एव च ॥' इति ।

अभिलाषपुरःसरं हिरण्यं न ग्राह्यम् । गृहीतं चेत् तदा स भिक्षुर्देहेन्द्रियादिसाक्षिणमसङ्गं चिदात्मानं हतवान् भवेत्, असङ्गत्वम-

पोह्य स्वात्मनो हिरण्यादिद्रव्यं प्रति भोक्तृत्वेन प्रतिपन्नत्वात्। तस्याश्चान्यथाप्रतिपत्तेः सर्वपापरूपत्वं स्मर्यते–

‘ योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।
किं तेन न कृतं पापं चोरेणात्मापहारिणा ।। ’
(म. भा. आदि. ९८. ७.) इति ।

कि चात्मघातिनः सुखलेशेनापि रहिता बहुविधदुःखेनावृता लोकाः श्रूयन्ते–

‘ असुर्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ।। ’
(ईश. उ. ३) इति ।

दृष्टं चेत्यनेन चकारेण श्रुतं च समुच्चीयते । स्पृष्टं चेत्यनेन कथितस्य समुच्चयः । ग्राह्यं चेत्यनेन व्यवहृतं चेति समुच्चीयते । दर्शनस्पर्शनग्रहणवदभिलाषपूर्वका हिरण्यवृत्तान्तश्रवणतद्गुणकथनतदीयक्रयादिव्यवहारा अपि प्रत्यवायहेतव इत्यर्थः । यस्मात् साभिलाषहिरण्यदर्शनादयो दोषकारिणस्तस्माद् भिक्षुणा हिरण्यदर्शनादयो वर्जनीया इत्यर्थः ।

हिरण्यवर्जनस्य फलमाह–

‘ सर्वे कामा मनोगता व्यावर्तन्ते दुःखे नोद्विग्नः सुखे निःस्पृहस्त्यागो रागे सर्वत्र शुभाशुभयोरनभिस्नेहो न द्वेष्टि न मोदते च सर्वेषामिन्द्रियाणां गतिरुपरमति य आत्मन्येवावतिष्ठते ’ (परम. उ. ४) इति ।

पुत्रभार्यागृहक्षेत्रादिकामानां सर्वेषां हिरण्यमूलत्वाद्धिरण्ये परित्यक्ते सति ते कामा मनोगता मनस्यवस्थानाद्व्यावर्तन्ते व्यावृत्ता भवन्ति । कामनिवृत्तौ सत्यां कर्मप्राप्तयोर्दुःखसुखयो-रुद्वेगस्पृहे न भवतः । एतच्च स्थितप्रज्ञप्रस्तावे प्रपञ्चितम् । ऐहिकयोः सुखदुःखयोर्विक्षेपकत्वेनामुष्मिकविषयरागेऽपि त्यागो भवति । ऐहिकसुखस्पृहायुक्तो हि तद्दृष्टान्तेनानुमित आमुष्मिके सुखे रागवान् भवति । तस्मादैहिके निःस्पृहस्या-मुष्मिके रागाभावो युज्यते । एवं सति सर्वत्र लोकद्वयेऽपि यौ शुभाशुभावनुकूलप्रतिकूलविषयौ तयोरनभिस्नेहः । एतच्च द्वेषराहित्यस्याप्युपलक्षणम् । तादृशो विद्वानशुभकारिणं कंचि-दपि पुरुषं न द्वेष्टि । शुभकारिणं दृष्ट्वा न च मोदं प्राप्नोति । द्वेषमोदरहितो यः पुमानात्मन्येव सर्वदावतिष्ठते तस्य सर्वेषा-मिन्द्रियाणां गतिः प्रवृत्तिरुपरमति । इन्द्रियोपरतौ न कदा-चिदपि निर्विकल्पकसमाधेर्विघ्नो भवति । 'तेषां का स्थितिः ?' इति प्रश्नस्य संक्षेपविस्तराभ्यामुत्तरं पूर्वमुक्तम् ; तदेवात्र पुनरपि हिरण्यनिषेधप्रसङ्गेन स्पष्टीकृतम् ।

अथ विद्वत्संन्यासमुपसंहरति—

'यत्पूर्णानन्दैकबोधस्तद् ब्रह्माहस्मीति कृतकृत्यो भवति कृतकृत्यो भवति' (परम. उ. ४) इति ।

यद् ब्रह्म वेदान्तेषु पूर्णानन्दैकबोधः परमात्मेति निरूपितं तद्ब्रह्माहमस्मीत्येवं सर्वदानुभवन्नयं परमहंसः कृतकृत्यो भवतीति । यथा च स्मर्यते—

'ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः ।
नैवास्ति किंचित् कर्तव्यमस्ति चेन्न स तत्त्ववित् ।।'
इति ।

जीवन्मुक्तिविवेकेन तमो हार्दं निवारयन् ।
पुमर्थमखिलं देयाद् विद्यातीर्थमहेश्वरः ।। १ ।।[1]

इति श्रीमद्विद्यारण्यप्रणीते जीवन्मुक्तिविवेके विद्वत्संन्यासनिरूपणं नाम पञ्चमं प्रकरणम् ।। ५ ।।

संपूर्णोऽयं श्रीमद्विद्यारण्यप्रणीतो जीवन्मुक्तिविवेकः ।

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[1] केषुचिद् ग्रन्थेषु अधिकपाठो दृश्यते—

भेदाभेदौ सपदि गलितौ पुण्यपापे विशीर्णे
मायामोहौ क्षयमधिगतौ नष्टसंदेहवृत्तिः ।
शब्दातीतं त्रिगुणरहितं प्राप्य तत्त्वावबोधं
निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः ? ।।
तीर्थानि तोयपूर्णानि देवान् पाषाणमृन्मयान् ।
योगिनो न प्रपद्यन्ते आत्मज्ञानपरायणाः ।।
अग्निर्देवो द्विजातीनां मुनीनां हृदि दैवतम् ।
प्रतिमास्वल्पबुद्धीनां सर्वत्र विदितात्मनाम् ।।
सर्वत्रावस्थितं शान्तं न प्रपद्ये जनार्दनम् ।
ज्ञानचक्षुर्विहीनत्वादन्धः सूर्यमिवोदितम् ।।

JĪVANMUKTIVIVEKA
(PATH TO LIBERATION IN LIFE)

ENGLISH TRANSLATION

JĪVANMUKTIVIVEKA
(PATH TO LIBERATION IN LIFE)

FIRST CHAPTER

AUTHORITY BEARING TESTIMONY TO JĪVANMUKTI OR LIBERATION IN LIFE

1. I venerate Vidyātīrtha, the Supreme, whose very breath the Veda-s are and who evolved the whole cosmos from the Veda-s.

2. I describe henceforth the renunciation of the seeker (*vividiṣā-saṃnyāsa*) and the renunciation of the knower (*vidvat-saṃnyāsa*), distinguishing the one from the other. The former is the cause of 'liberation after the dissolution of the body' (*videhamukti*), and the latter is of 'liberation in life' (*jīvanmukti*).

3. The cause of renunciation is detachment; because the Śruti enjoins, 'One must renounce (the world), the very day one feels (complete) detachment.' The stages[1] and divisions of this renunciation are all matters dealt with by the Purāṇa-s (popular exposition of esoteric truths).

4-5. Detachment is of two kinds: sharp and sharper. The former leads to the renunciation appropriate to the condition of the Kuṭīcaka, which, being

[1] This is said keeping in mind the well-known four periods (*āśrama-s*) of life, according to which renunciation comes fourth and last and thus obviously comes to be postponed to old age.

ripened, develops (the Saṃnyāsin) into the Bahūdaka. Sharper detachment makes the Saṃnyāsin a Haṃsa, and this ripens into the condition of the Paramahaṃsa, the real path to direct Self-Realization.[1]

6. Dull detachment is the form of disgust generated, for the time being, for the world and its goods, occasioned by the loss of a child, wife or wealth.

7. Sharp detachment is the firm resolve of the intellect not to have a child, wife or wealth, in this life.

8. Sharper detachment is the strong disgust in the form: 'For me the whole of this world, whirling through the cycle of rebirths, shall never be.' In dull detachment no renunciation is, of course, possible.

9. In the state of sharp detachment two kinds of renunciation are possible, according as the power of locomotion subsists in full strength or not. The former pertains to the Bahūdaka and the latter to the Kuṭīcaka. Both of them are *tridaṇḍin-s*.[2]

10. In the state of the sharper kind of detachment are possible two other kinds of renunciation,

[1] Four kinds of Saṃnyāsin-s are known to the sacred books. The four enumerated here are defined and described in 9 and 10 *infra*. The Kuṭīcaka resides in a secluded hermitage, the Bahūdaka goes from one sacred place to another, the Haṃsa flies like a swan to the seventh heaven, and the Paramahaṃsa enjoys liberation in this very life.

[2] Holding three long thin bamboo-sticks knotted together, emblematic of the triple renunciation of every thing connected with body, mind and speech and being therefore constantly immersed in That, which is beyond these three.

according as it leads to *brahmaloka*,[1] or to final and absolute liberation. The former condition is that of the Haṃsa, who knows the essence of Truth in that world, the latter that of the Paramahaṃsa, who knows it in this very world.

11. The various duties and actions of these are described by us in the commentary on the *Pārāśara-smṛti*. We are here concerned only with the Paramahaṃsa.

12. The Paramahaṃsa is again, either the seeker after knowledge (*jijñāsu*), or the knower (*jñānin*). The Vājasaneyin-s ordain renunciation to such seeker, for the attainment of knowledge.[2]

13. Saṃnyāsin-s renounce (the world) desiring 'this *loka*' (sphere). An explanation of this is set forth in prose for the enlightenment of those who are not sharp-witted.[3]

1. Vividiṣā-saṃnyāsa: The Renunciation of the Seeker

Loka is of two kinds: the *ātma-loka*, the world of the Self and the *anātma-loka*, the world of the non-Self. The first is described, in its triple nature, in the

[1] One of the seven *loka-s*: *bhūr-*, *bhuvar-*, *suvar-*, *mahar-*, *jana-*, *tapas-*, and *satya-* or *brahma-loka*.

[2] This is with reference to the first division of Paramahaṃsa-s, for the question is likely to suggest itself, why a seeker should renounce.

[3] In verse 13 the first half is an adaptation of the Upaniṣadic text (*Bṛ. Up.*, 4. 4. 22).

third chapter of the *Bṛhadāraṇyaka-upaniṣad*: 'Here then are indeed the three worlds—the world of men, the world of the manes and the world of the gods; the world of men can be won by begetting a son and by no other act; that of the manes, by religious rites; and that of the gods, by Gnosis' (1. 5. 16). The *ātma-loka* is also mentioned there: 'Whosoever passes away from here, without knowing his own world—the *ātma-loka*, him such world, being unknown, does not protect' (1. 4. 15); and 'He should devote himself to the world which is only the *ātman*; his acts never fail him, who so devotes himself' (1. 4. 15). In other words, whosoever, bound up in this material body of flesh and blood, passes out of it, without knowing his own proper world—the Paramātman, i.e. without realizing his identity with the supreme Self ('I am Brahman'), is deprived of the benefit of that world; that is to say, that world, the Paramātman, does not ever free him from sorrow, delusion and other evils, as the knowledge of that world is held back from him by the intervening veil of *avidyā* (ignorance). Again the acts of one devoted to such world (of the *ātman*) never fail him and (unlike ordinary acts of devotion, which bring about this or that particular result), lead him to that Self-Realization, which is the sum of all that can be desired. Also in the sixth chapter of the same: 'Why should we study? For what object should we worship?[1] Of what avail is offspring to us, to whom

[1] The first two sentences are not found in the *Bṛhadārṇyaka*.

this world, this *ātman*, is the supreme place?' (4. 4. 22) Desire for offspring leads to the crematory; non-desire for such things leads to immortality.[1]

Hence it appears that the words, 'this *loka*' (in verse 13) refer clearly to the *ātma-loka* in quest of which Saṃnyāsin-s renounce; for the word 'such' refers to 'the *ātman*' occurring as it does in a section dealing with the *ātman*, opening with the words: 'This *ātman* is unconditioned and unborn' (4. 4. 22). That which is seen, realized, is *loka*; the *ātman*. The text in question (which is a quotation from the Śruti plainly implies that Saṃnyāsin-s renounce the world for the purpose of Self-Realization (*ātmānubhava*). The Smṛti too bears this out:

'The one styled a Paramahaṃsa should, for the attainment of *brahmajñāna*, have in him all the requisite means, namely peace of mind, control of body, and the like.'

As this *saṃnyāsa* comes about by the strong desire for knowledge generated in the proper manner, in consequence of the study, etc.[2] of the Veda, either in this or in some previous incarnation, it is called the renunciation of the seeker (*vividiṣā-saṃnyāsa*). This, which is the cause of knowledge, is again of two kinds: (1) the renunciation of desire-impelled acts and others of the kind, which lead to rebirth and (2) the going, by the renouncer, into the order, by assuming all its emblems,

[1] Cf. *Āpastamba-dharmasūtra*, Praśna 2, Khaṇḍa 22.

[2] In 'etc.' are included the performance of religious duties, certain austerities and the like, enjoined by the Veda.

such as the *daṇḍa*, etc. after having been initiated into it, with the *praiṣoccāraṇa*,[1] which 'ensures to the mother and the wife of the renouncer, rebirth in the form of a male and to the renouncer, the realization of Brahman, an austere life and the knowledge of the Self in consequence.'

Renunciation is mentioned in the *Taittirīya* and other Upaniṣad-s: 'Some have attained immortality, not by acts, nor by offspring, nor by wealth, but by renunciation alone' (*Kaivalya Up.*, 3). Females also are entitled to this kind of renunciation. The *Caturdharīṭīkā* of the *Mokṣadharma*, by using the word *bhikṣukī* (female mendicant) with reference to the lady in question, when dealing with the controversy between Sulabhā and Janaka, indicates that females may renounce before marriage, or after the death of their husbands and may go about as religious mendicants, may learn and hear the *śāstra-s* dealing with *mokṣa* (namely the Upaniṣad-s and cognate literature), may meditate upon the *ātman* in seclusion and assume the emblems of *tri-daṇḍa*, etc. In the wake of the argument in the *Devatādhikaraṇa* (the section about *devatā*) in the fourth chapter of the third book of the *Śārīrakabhāṣya*, wherein a discussion has been started relating to the rights of a widower (to such renunciation), the name of lady Vācaknavī has also been mentioned. These references

[1] That is, saying the *praiṣa*, which is a formula, meaning, 'I renounce the *bhūrloka*, the *bhuvarloka* and the *suvarloka*.' In these words the renouncer declares himself free from all desires and all conditions belonging to this world or the next.

go to strengthen the right claimed by Maitreyī, the wife of Yājñavalkya, of whom she inquires in the words: 'Of what use would such (wealth) be to me, if the possession of such would not render me immortal? Tell me, whatever your worship knows, as to what I should do, in order to be free from mortality' (*Bṛ. Up.*, 4. 5. 4). Even in the case of *brahmacārin-s*, *gṛhastha-s*, and *vānaprastha-s* (students, householders and residents in hermitages), who are unable, for some cause or other, to go into *saṃnyāsa*, there is nothing in the way of *mental* renunciation for the purpose of attaining knowledge, even while performing the duties peculiar to their respective spheres of life. Many instances of such knowers of Truth occur in the Śruti-s, Smṛti-s, Purāṇa-s and Itihāsa-s, as also in the world. The condition of the Paramahaṃsa, characterized by the *daṇḍa*, etc. taken on for obtaining knowledge, has been variously described by former teachers and I do not think I have anything to add to what has been said by them in respect to it. So far about the renunciation of the seeker.

2. Vidvat-saṃnyāsa: The Renunciation of the Knower

Henceforth we deal with the renunciation of the knower (*vidvat-saṃnyāsa*). Renunciation by those who have realized the supreme Truth, by properly carrying out study, reflection and assimilation (*śravaṇa*, *manana* and *nididhyāsana*), is called the renunciation of the

knower. This was attained by Yājñavalkya. The worshipful Yājñavalkya, the crest-jewel of the learned, having discomfited in debate Āśvalāyana and other *vipra-s*, by variously demonstrating the Truth and having awakened Janaka, in a variety of ways, by disquisitions long and short, to the condition of supreme detachment (*vītarāgatva*), set himself to enlighten Maitreyī, his wife, into the Truth and put to her *saṃnyāsa*, as the thing he had immediately in view for himself. Having thus enlightened her, he became a Saṃnyāsin. All this is mentioned in the beginning of the *Maitreyī-brāhmaṇa*: 'Yājñavalkya, about to enter upon another stage of life (superior to that of a householder), accosted her thus: 'O beloved Maitreyī, I am about to retire from this stage' (4. 5. 2) and also at the end: . . . 'for verily this retirement leads to real immortality. Saying so he renounced' (4. 5. 15). In *Kaholabrāhmaṇa* itself, we find this *saṃnyāsa* mentioned thus: 'Having realized that *ātman* aforesaid, Brāhmaṇa-s renounce all desire for offspring, wealth and the world (*putraiṣaṇā*, *vittaiṣaṇā* and *lokaiṣaṇā*) and go about as mendicants' (*Bṛ. Up.*, 3. 5. 1).

It should not be supposed that this text applies to *vividiṣā-saṃnyāsa*, for, the word *viditvā* (having realized), implying the priority of such realization to *saṃnyāsa*, and the word *brāhmaṇa*, meaning the knower of Brahman, stand in the way of such assumption. Nor should it be supposed that the word *brāhmaṇa* refers here to the class so called; for the word *brāhmaṇa* is used with reference to that realization of Brahman.

mentioned in the sequel of the text under discussion, which is brought about by study, reflection and meditation and described there as learning, childhood and silence. If it be said that the word *brāhmaṇa* here refers to the seeker yet devoted to learning, etc. and that this construction is supported by the text, 'The Brāhmaṇa, having passed the stage of learning, must thence maintain himself in that of childhood' (3. 5. 1), we say that this cannot be, for, the word *brāhmaṇa* is used with reference to the future condition of the seeker; otherwise, the use of the particle *atha* in the text *atha brāhmaṇaḥ* (3. 5. 1)—'thence the Brāhmaṇa'—implying the previous fulfilment of all the necessary means (of Self-Realization), would be entirely out of place.

The two kinds of renunciation, *vidvat-* and *vividiṣā-saṃnyāsa-s*, are clearly mentioned also in the *Śārīra-brāhmaṇa*: 'Knowing It (the supreme Self), they melt in silence; desirous of "that sphere" (*ātma-loka*), they enter *saṃnyāsa*' (4. 4. 22). The 'melting in silence' refers to the habit of contemplation and reflection and this is possible, only when there is nothing to distract the mind from it; whence, nothing but *saṃnyāsa* is plainly implied in these words. This has also been rendered clear in the remaining clause (of the said text) thus: 'This is the reason why knowers of yore have not wished for progeny, having as their plea—"Of what avail is progeny to us to whom this world, this *ātman*, is the supreme place?"—they renounce all desire for offspring, wealth and world and betake themselves to alms' (4. 4. 22). The words 'this

world' 'this *ātman*' imply that the said world has been directly realized.

It may, however, be urged that 'melting in silence' is merely put forth in the above text, as an inducement for entering on *vividiṣā-saṃnyāsa* (the renunciation of the seeker) and the supplementary clause just examined clarifies the position still further; hence no other kind of renunciation ought to be read into the text. To this we demur on the ground that the end of the 'renunciation of the seeker' is 'knowledge,' and 'knowledge' and 'silence' are certainly not identical terms; for, they stand to each other as antecedent and consequent, as is evident from the text: 'After knowing, one becomes silent (*muni*).' Still, it may be contended that, as 'silence' is only the ultimate form assumed by matured 'knowledge,' it is but the highest condition of knowledge and, as such, the result of the renunciation of the first kind, through knowledge. Quite so. That is exactly the reason why we differentiate this kind (*vidvat-*) of renunciation, which is the end to be attained, from the other kind (*vividiṣā-saṃnyāsa*), which is but the means. As the seeker[1] should practise study, etc. for attaining realization of the Truth (*tattva*), so also the enlightened must attain 'dissolution of the mind' (*manonāśa*) and 'obliteration of

[1] This word is used throughout to indicate the seeker who has gone into *saṃnyāsa* of the first kind, namely the renunciation of the seeker (*vividiṣā-saṃnyāsa*). So also the word 'the knower' will be used in the sense of one who has gone into the second kind, the renunciation of the knower (*vidvat-saṃnyāsa*).

latent desire' (*vāsanākṣaya*), which two will be described further on.

Though these two *saṃnyāsa-s* are capable of such differentiation, yet they are looked upon as one, under the category of *paramahaṃsatva* and the Smṛtis-s have consequently spoken of 'four kinds of mendicants'. That the two renunciations in question are included in the one word *paramahaṃsatva* is explained in the *Jābāla-śruti*. There, Yājñavalkya, on being questioned by Janaka about the nature of *saṃnyāsa*, explains the renunciation of the seeker along with what would follow it, by presenting a scheme of the stages of development (of the intellect of the seeker) and meets the objection of Atri, that one without the sacred thread cannot be called a Brāhmaṇa, by saying that *ātmajñāna* (Self-knowledge) alone is the real sacred thread. Hence it may be safely concluded that the seeker is included in the denomination Paramahaṃsa, as he should not wear the sacred thread.[1] So also, in another section (Kaṇḍikā) of the same, in a passage dealing with *vidvat-saṃnyāsin-s*, which opens with the words, 'the Paramahaṃsa is one, etc.,' are mentioned the names of many *jīvanmukta-s*, like Saṃvartaka and others, and they are described as 'bearing no marks, bound to no forms, and behaving like mad men, though not mad.' Further, the procedure to be adopted by the

[1] The sacred thread is worn by a Brāhmaṇa, as a mark of initiation into the particular order of the Veda to which his father belongs, which he renounces, when he enters into *saṃnyāsa* seeking to realize the All.

tri-daṇḍin, for entering on the *vividiṣā-saṃnyāsa* with *eka-daṇḍa*, is prescribed therein thus: 'That he should throw off in water, after reciting the words, "*bhūḥ svāhā*" (be this offered to the *bhūr-loka*), the three *daṇḍa-s*, the water pot, the bag for holding alms, the cup, the filter-cloth, the tuft of hair on the head, the sacred thread and all, and then seek his own Self (*Jābā. Up.*, 6. 1-2).' Then *vidvat-saṃnyāsa*, which is the end and aim to be sought thereafter, is thus described—'He is verily the Paramahaṃsa, who resumes the condition he was in, at the moment of birth; frees himself from the pairs of opposites; neither receives nor possesses anything; ever walks in the exalted way of Brahman, with mind ever pure; goes about begging at large at the prescribed time, using his belly alone as his begging bowl; remaining indifferent to gain or loss, abides in any place, be it a deserted dwelling, temple, hay-rick, anthill, root of a tree, potter's workroom, the house where the sacred fires are kept, the sand bank of a river, mountain-cave or cleft, the hollow of a tree, rivulet or bare ground; avoids all exertion; is selfless; is ever absorbed in divine contemplation; abides in the Ātman, ever bent on up-rooting all actions, good, bad or indifferent; and shuffles off his mortal coil with the true spirit of renunciation (*Jābā. Up.*, 6. 3).' From this it is established that these two types (of Saṃnyāsin-s) are included in the order of Paramahaṃsa-s.

Though both kinds of *saṃnyāsa* are included in the order of the Paramahaṃsa, degrees of difference

must be admitted, inasmuch as the two renunciations we are considering have peculiarities of their own, running counter to the real nature of each other. This contradistinction of the two, will be clearly brought out by a reference to the *Āruṇi-* and *Paramahaṃsa-upaniṣad-s*. In the words: 'O Lord! how can I completely abandon actions?' the pupil Āruṇi plainly asks his teacher about the renunciation of the seeker which consists in the complete abandonment of the tuft of hair on the head, the sacred thread, the study of the Veda, repetition of the *Gāyatrī* and other actions of the kind. Accordingly the teacher, Prajāpati, after enjoining complete renunciation (of everything) implied by the words 'the tuft of hair, sacred thread, etc. lays down the acceptance of the bamboo-stick, a blanket, and a loin-cloth' and continues: 'He should wash himself at each of the three *saṃdhyā-s*[1], be centred in the Self at the moment of concentration, and should constantly study that part of the Veda-s known as the Āraṇyaka-s, namely the Upaniṣad-s' (*Āruṇ. Up.*, 2). Thus are described the duties peculiar to that particular period of life which lead to real knowledge. Again, Nārada, having

[1] Literally the point where any two periods meet. The morning and evening are two such well known periods between day and night. But three *saṃdhyā-s* are here spoken of, which leads us to the inner meaning of the word. The period between the change of breath from Sun to Moon (right to left) and *vice versa*, known as the Suṣumnā is called *saṃdhyā*, and this, in the case of a practised ascetic, occurs only thrice in a day. The explanation that follows bears this out.

initiated a question about the renunciation of the knower in the words, 'What is the path of those Yogin-s who are Paramahaṃsa-s?' the teacher, Lord Prajāpati, as before, hinted first at the renunciation of everything implied in the words 'sons, friends and all', and later referred to the 'bamboo-stick, the cloak and the loin-cloth', as the only things that could be retained, with a view to protecting the body and obliging the world. Even the taking of the stick is spoken of as a mere convention, for, says he, 'it is not the chief (condition), and therefore not part of the (necessary) injunctions of the sacred texts'. If it be asked, 'What is then the essential'? he adds, 'not certainly the stick, nor the (disposing of the) tuft of hair, nor (of the) sacred thread, nor (the betaking to a mere) loin-cloth, by the Paramahaṃsa, is the real essence (of all that is here said).' Thus, it is pointed out that the absence of the stick, etc. the insignia of this Order, is in accord with the spirit of the holy writ; and, further, the words, 'Neither cold nor heat (affects him)'; 'He is clad in the ample folds of that cloth, which is made up of space extending itself in the ten directions; he is beyond the convention of saluting,' show clearly that he is beyond the usages and forms of the world. By way of winding up, Prajāpati describes this condition as leading only to the realization of Brahman, when he says at the end of this discussion: 'He (the Paramahaṃsa) has all his desires supremely satisfied, on his finally realizing in himself that Brahman which is all Bliss and Light, ever full and thus experiencing the full force and meaning

of the text 'I am Brahman' (*Paramahaṃsa Up.*, 4). From all this, it is clear that these two (kinds of renunciation) are apart from each other, as their characteristics are distinctly opposed to one another. This distinction is emphasized in the Smṛti also.

About the renunciation of the seeker it is said:

'Thus finding the world entirely worthless, seekers after the Truth renounce the world even before marriage,[1] feeling the supremest sense of detachment within themselves (*Bṛ. Smṛ.*, p. 305). *Yoga* i.e. Karmayoga—(the Path of Action) is all action; Gnosis is all renunciation; therefore the wise, setting Gnosis above everything, should renounce the world.'

Further on it is said about the renunciation of the knower:

'When in the eternal, supreme Brahman, the real essence is realized, then taking only one *daṇḍa*, the ascetic must give up the sacred thread and the tuft of hair (on the head); he should renounce everything and enter upon the Order, having well realized the supreme Brahman.'

But 'Desire for Knowledge' may arise out of sheer curiosity, as in the case of one desirous of acquiring an art or learning a science. So also 'learning' may be found in those whose knowledge may, in spite

[1] With marriage begins the second stage of life called *gṛhasthāśrama*. Generally, it is believed that *saṃnyāsa*, the fourth stage, cannot be entered upon without passing through the preliminary stages. The verse quoted puts it that the sense of detachment being firm, *saṃnyāsa* may be entered upon, even before marriage, or, indeed, at any time.

of vaunted scholarship, be, after all, superficial; yet, neither the one, nor the other, is seen to renounce (the world). The question therefore naturally suggests itself —What is the full import of the 'desire for knowledge' and 'learning' itself? The reply is as follows: 'As, when hunger is gnawing with all its might, no action other than eating commends itself to the mind, and even a moment's delay becomes annoyingly intolerable, so, when disgust becomes settled towards actions which invariably lead to birth and death, and an eager longing is generated for the acquisition of learning through study, etc. the kind of *saṃnyāsa* which suggests itself is *vividiṣā*.' The limit of 'learning' is thus defined in the *Upadeśa-sāhasrī*:

'He is liberated even without his wish, who has vivid Self-knowledge eclipsing altogether his body-consciousness' (4. 5).

So also the Śruti:

'The knot of the heart is pierced, all doubts are cut asunder, all *karman* fades away, on the realization of the Supreme' (*Muṇ. Up.*, 2. 8).

The highest condition attainable is that of the *hiraṇya-garbha*, but even this pales into insignificance, in relation to the Supreme spoken of in the text just quoted. The 'knot of the heart' refers to the mistaken identity of the ever present Witness (the Ātman) with the intellect, brought about by beginningless ignorance; this is so-called because of its being fast as a knot. The 'doubts' referred to in the text are as follow: 'Is

the Self the witness or the agent? Granting it is the witness of all, is it Brahman or not? If it is Brahman, can it be grasped by the intellect or not? Supposing this to be possible, does liberation consist in the simple knowledge of this fact or not?' The *karman* referred to in the text means *karman* which is yet potential, but which will lead to future birth (of the individual). These three (the knot, the doubts, and the *karman*), being the results of *avidyā*, vanish on the realization of the Self. This is also corroborated by the Smṛti:

'He whose real nature is not influenced by egotism and whose mind is not subjected to attachment verily kills not, though killing all the three worlds and stands affected by no bonds' (*BG*, 18. 17).

(This may be thus explained.) That knower of Brahman, whose real being, whose nature, whose Self, is not warped from within, by a sense of thorough identity of the ego with the Ātman, whose mind is not subjected to attachment, that is to say, is free from doubts of whatever kind, is not affected by the bond of sin, even if he should destroy all the three worlds, not to speak of any (minor) acts.

When this is so and future birth is prevented by Gnosis resulting from the renunciation of the seeker and it is impossible to do away even with the remaining portion of the present life, without actually experiencing it out, what, it may be asked, is the good of all this trouble about the attainment of the renunciation of the knower? Not so. Such renunciation leads to 'liberation in

life' *jīvanmukti*; even as the renunciation of the seeker is necessary for acquiring Gnosis, so also the renunciation of the knower is necessary for realizing the condition of *jīvanmukti*. So much about the renunciation of the knower.

3. The Nature of Jīvanmukti

Well, then, what is this *jīvanmukti* (Liberation in life)? What proof is there (of its possibility)? How is it brought about? What is the good of it even if it were capable of accomplishment? These questions are thus answered: Bondage, to a living being, consists in those functions of the mind which are characterized by feelings of pleasure and pain, concomitant with action and enjoyment and which, therefore, are so many distractions (from the natural condition of Bliss); freedom from this bondage is 'Liberation in life.'

Again, it may be asked whether this bond is removed from the Witness or the mind. It cannot certainly be removed from the Witness, because the bond dissolves of itself only by Gnosis; nor from the mind, for it is impossible. The doing away with the mind's linking itself to actions as the doer is as much possible of accomplishment as the removal of fluidity from water, or of heat from fire; whatever is inherent in all things has this common feature. This, however, need not be so; for, even though complete annihilation of the nature of a thing be impossible, its neutralization is certainly possible. As the fluidity of water is

counteracted by mixing earth with it, or as the heat of fire is neutralized by a [special] jewel or by some powerful incantation, etc., so also are all 'modifications of the mind' (*cittavṛttayaḥ*) neutralized by the practice of *yoga*.

But it may here be remarked that the operative action (*prārabdha-karman*) obstructs the course of Gnosis in its attempt to do away with the totality of *avidyā* and its results, and drags the body and its organs to results strictly in accord with their design: and that, moreover, the feelings of pleasure and pain are impossible without the functions of the mind;—how then is it possible to neutralize these modifications (and what benefits are derived from such neutralization, even if it were possible)? This, however, is not the right way of approach. *Jīvanmukti*, the result of the said neutralization, being of the nature of supreme Bliss, is but a link in the chain of operative action. If, for this reason, it should be argued that action alone will accomplish this *jīvanmukti* and that initiative on the part of the aspirant is entirely out of the question, such a line of argument would apply equally to husbandry, commerce and all human occupations in general.

If it is said that, though the unseen power of action is beyond the plane of experience, unlike the results produced by it, it cannot produce these results, unless assisted by some means on the plane of experience and that husbandry, etc. would therefore require the free action of men, we maintain that the same line of argument applies to *jīvanmukti* as well. Where, in the case of husbandry, etc. the result is not produced by

man's action, we have, of necessity, to imagine, on the basis of experience, some other more powerful *karman* as an obstacle, operating through means, such as want of rain, etc. favourable to itself. This obstacle again is removed by having recourse to a more powerful counteracting force in the form of rituals, such as the *kārīrī-iṣṭi*, etc.,[1] which neutralizes the obstacle, by having recourse to means favourable to itself, such as rain, etc. as seen on the plane of experience.

In short, it is impossible for you, however strongly you may pin your faith to the potency of operative action, to think of the futility of free human initiative in the form of *yoga*-practice; or we may concede that, even as operative action is superior to Gnosis, so is the practice of *yoga* superior to such operative action. Such being the case, it stands to reason that Uddālaka, Vītahavya and other ascetics had it in their power to cast off their body at pleasure. It may be that such *yoga* is difficult to practise in the case of short-lived mortals like us, but there can hardly be any difficulty in bringing under control the active modifications of the mind, such as desire, etc.[2]

If you do not admit the potency of *śāstraic* effort in this case, then all authoritative disciplines, beginning with medicine and ending with Liberation, will become utterly useless. Because effort fails sometimes

[1] A particular sacrifice, so called from its power of bringing rain as its object.

[2] It may here be observed that two kinds of *yoga* are distinctly referred to, namely, Haṭhayoga and Rājayoga.

of its result, we cannot argue, from that circumstance alone, for the futility of all action in general; for, if it were so, all kings once defeated ought to disband their armies made up of elephants, cavalry and men. With all this in mind has Ānandabodhācārya said: 'We do not give up food, because of the fear of indigestion; we do not refrain from preparing our dishes, because beggars are likely to swarm around, nor do we renounce our apparel, for fear of lice appearing thereon.'

The potency of *śāstraic* effort is plainly indicated in the conversation between Vasiṣṭha and Rāma (in that portion of the *Yogavāsiṣṭha*) beginning with 'Everything in this world,' etc., and ending with 'In the end, giving up even that, stand ever blissful.'

VASIṢṬHA—'Everything in this world, O scion of the Raghu-s, is invariably achieved by every one, by well-directed human effort' (*Lagh. Yo. Vā.*, 4. 1).

'Everything' means progeny, wealth, heaven, the *brahmaloka*, etc. 'Human effort' means action of the agent consisting of such acts as the *putrakāmeṣṭi*, husbandry, commerce, the *jyotiṣṭoma*, meditation on Brahman, etc.

'Human initiative is of two kinds: in accord with the *śāstra* and not in accord with the *śāstra*. The first culminates in supreme good, the second in evil' (4. 2).

Action, not in accord with the *śāstra*, is such as adultery, theft, etc.; that in accord with the *śāstra* is such as observing daily and occasional (religious) rites,

etc. Evil is hell. Good is heaven, and supreme good—the highest of all goods—is Liberation.

'That end which is conducive to good is achieved through human initiative, coupled with the qualities acquired by the correct practice, from child-hood, of conforming to the *śāstra*, the company of good men and the like' (4. 3).

RĀMA—'O Sage! I act as the collection of (previous) impressions directs me; what else can a poor being like me do?' (4. 4).

'Impressions' denote the potentiality for action in the form of *dharma* and *adharma* (religious merit and demerit) stored up in the *jīva*.

VASIṢṬHA—'On that account, O Rāma, you shall obtain the eternal good by action brought about by your initiative and by no other means' (4. 5).

Because you are dependent on the operation of (previous) impressions in all your actions, your own initiative, attended with enthusiasm and generated by thought, word and deed, is essential to liberate you from such dependence.

'The collection of previous impressions is of two kinds: good and bad. Do they both exist, in your case, or only either of the two?' (4. 6).

The alternatives implied are, whether *dharma* and *adharma*, both necessitate your acts or either of them? If it be the latter, whether it is good or bad?

'If you are carried away by the force of good impressions, then you shall, by that very course, attain the eternal State in no length of time' (4. 7).

By 'if' is implied the choice of one of the three alternatives. 'By that very course,' that is to say, by the good impressions themselves, without any other effort. 'The eternal State,' that is, Liberation.

'But if the force of bad previous impressions leads you to misery, then you must try to subdue it with your own effort' (4. 8).

The 'effort' here implied is the observance of religious rites, prescribed by the *śāstra-s*, as capable of counteracting the force of bad impressions. This force must be subdued by one's own effort and not through other men, even as victory in battle is won through the agency of the god of Death.

'The river of impressions, which flows through good as well as bad courses, should be directed along the right (good) track by one's own effort' (4. 9).

In the case of the alternative involving both kinds of impressions, though no effort is necessary in the case of good impressions, the bad ought to be displaced by the good, through such effort as the *śāstra-s* prescribe.

'O Chief among the mighty, one's mind, engrossed in bad impressions, must be diverted into the right track, by strong personal effort' (4. 10).

'Bad impressions' connote desire for adultery, theft, and the like. The 'right track' consists in meditation on the import of the sacred texts, on divinities and the like.

'The mind of an individual, moved off from the bad (impressions), resorts to the good and *vice versa*; in this it resembles a child;—whence, it should be forcibly moved away' (4. 11).

Just as a child is prevented from eating clay and made to prefer eating fruits, instead, or as it is prevented from catching at pearls and jewels and taught to amuse itself with toys, such as a ball, etc., so, indeed, is it possible for the mind to be turned away, by the company of the good, from objects not conducive to its real happiness.

'We may gain over the child, our mind, very easily, by instilling into it evenness of feeling, which would lead to supreme equanimity; but the same thing may be achieved, not so soon, and therefore, by degrees, by means of strong personal effort' (4. 12).

There are two ways of leading a restive animal into its stall; by tempting it thither by offering fresh grass, scratching the body, etc., or by belabouring it with a stick, harsh shouting, etc. By the first method, success will be attained quickly; while by the second, the beast will be made to run about here and there and driven into the stall only gradually. In the same way, evenness of feeling, consisting in looking with equal eye on foes and friends, and personal effort, consisting of *prāṇāyāma*, *pratyāhāra*, etc. are the two methods of subduing the mind. By the first method of easy *yoga*, the mind may soon be coaxed, while by the second difficult (*Haṭha*=physical) *yoga*, it cannot be easily subdued, but by degrees only.

'O vanquisher of enemies! when, by the practice of the aforesaid speedy method, (good) impressions dawn upon your mind, know that such practice has then borne fruit' (4. 13).

When good impressions begin speedily to arise in consequence of the practice of the softer *yoga* (Rāja-yoga), such practice must be said to have borne fruit. It should not be a matter of doubt, if the fruit can be attained in so short a time.

'Even if you are in doubt, keep on practising in the wake of good impressions; in adding to the store of these, O dear! there is no harm whatsoever' (4. 14).

While good impressions are being cultivated, the doubt may arise, whether such practice is complete or not. Even then, the practice should surely be kept up. For instance, when we want to tell the beads of a rosary, say, a thousand times, and we are in doubt as to the tenth hundred,[1] the rule is, we must tell the beads over again a hundred times. Thus the number 'thousand' would be complete, if really it is incomplete and, if complete, even if the other hundred were a mere addition to the required thousand, it will thereby certainly not vitiate the merit of the *japa*.

'As long as you have not acquired complete mastery over the mind[2] and have not realized that supreme state of realization, go on following what is prescribed by the teachers,

[1] The rosary consists of 108 beads, generally taken to represent 100 only and when 1,000 is the number desired, we have to turn the rosary round only 10 times.

[2] Indicated by the absence of doubts.

sacred books and the criteria (Perception, etc.). After that, when all latent desire has vanished in consequence of such realization, even the collection of good impressions should be given up by you, without any pang. Pursuing the very good goal sought by the wise, with sincere feeling and clear understanding, realize it, which is ever unalloyed with sorrow and, in the end, be ever blissful, by abandoning even that' (*Lagh. yo. vā.*, 4. 15-17).

The meaning is plain enough.[1]

Hence, it is plain that *Karman*, etc. can be rendered nugatory by the practice of *yoga* and as such, there remains no ground for disputing *jīvanmukti*, which is its consequence. So much about the real nature of 'Liberation in life' (*jīvanmukti*).

4. The Characteristics of Jīvanmukti

Texts from the *śruti-s* and the *smṛti-s* bear out the existence of the state of *jīvanmukti*. They are found in the *Kaṭha-vallī* and other works, e.g. in the words, 'one altogether-Liberated is all the more so liberated' (5. 1) of the *Kaṭha-vallī*, which mean that one who is altogether liberated from the strong bonds of desires, etc. is all the more so liberated on the fall of his body, from all possibility of future bonds of any kind. We say 'altogether' for this reason: One is freed from

[1] It would much help to make the meaning plain, if a verse of the *Aparokṣānubhūti* be referred to in this place. 'In consequence of the mind being free from transformation and identified then with Brahman, the resulting forgetfulness even of this identification is the real *samādhi* called *jñāna*' (124).

desires, etc. by the practice of self-control and cognate virtues, precedently to the attainment of Gnosis, the desires, etc. that still persist being held in control with some effort; whereas, there being nothing like 'transformation of the mind' (*dhī-vṛtti*) after the attainment of Gnosis, desires, etc. altogether cease and never arise. Hence the word 'altogether'. Further, on the occurrence of a *pralaya* (dissolution) and the fall of his body, one is free, *for a time*, from the future trammels of the body, but, the Liberation after Gnosis is Liberation *for ever*; hence the words 'all the more so'. Says the *Bṛhadāraṇyaka*:

'When all desires occupying his heart fall off entirely, then, indeed, does the mortal become immortal, and realize Brahman even here' (4.4.7).

In another *śruti* also it is said:

'Though with eyes, (he) is, as it were, without eyes; though with ears, (he) is, as it were, without ears; though with mind, (he) is, as it were, without mind; and though with life, (he) is, as it were, without life.'

The same may be seen from other texts also. Such a one is described in the *smṛti-s* with epithets such as, *jīvanmukta* (the Liberated in life), *sthita-prajña* (one whose mind is entirely steady), *bhagavad-bhakta* (one devoted to God), *guṇātīta* (one beyond the three *guṇa-s* (constituents),[1] *brāhmaṇa* (one who has realized

[1] Of matter (*Prakṛti*), namely, *sattva*, *rajas* and *tamas* (placidity, energy and grossness).

Brahman), *ati-varṇāśramin* (one beyond the pale of the four *varṇa-s* and *āśramā-s*), and the like.

In the dialogue between Vasiṣṭha and Rāma, the *jīvanmukta* is described from 'In men devoted entirely to Gnosis,' etc. to 'the ineffable *Sat* alone subsists':

Vasiṣṭha:

'In men devoted entirely to Gnosis, and ever immersed in Self-contemplation, arises that condition of 'liberation in life,' which is like the liberation following the dissolution of the body' (*Lagh. yo. vā.*, 5. 88).

'Devoted entirely to Gnosis', i.e. of those who have given up the observance of all forms prescribed by the Veda or by social convention. 'Liberation in life', (*jīvanmukti*) and 'Liberation following the dissolution of the body' (*videha-mukti*) are distinguished from each other, only according as the body and the senses are present or absent and not by experience; for, in reality, there can be no difference between the two, the sense of duality being absent in both.

Rāma:

'O revered sage! explain to me the characteristics of the *jīvanmukta* and the *videha-mukta*, so that I may strive in that direction, with a vision afforded bythe *śāstra-s*' (5. 89).

Vasiṣṭha:

'He is the true *jīvanmukta*, for whom the phenomenal world, wherein he moves and acts, ceases to exist, leaving alone the all-pervading eternal noumenon' (5. 90).

This phenomenal world, consisting of mountains, rivers, oceans, and so on, being withdrawn by the

supreme Lord into Himself, at the time of the great cyclic dissolution, along with the body and the senses of the cognizing subject and rendered devoid of its form, ceases to exist. Not so in this case (*jīvan-mukti*). For, all intercourse dependent on the body and the senses, as also the mountains, rivers, etc. not as yet withdrawn into Himself by the Lord, continue to exist, and are distinctly experienced as such by the rest of beings. Only for the *jīvanmukta*, who has not the mind that can transform itself into the form of these things and produce knowledge of them, the world does not exist, as in sleep. In his case, the *residuum* is obviously the self-effulgent, all-pervading noumenon alone. In sleep there is nothing like the transformation of the mind. Still, as there is the germ of the mind in the case of the sleeper, capable of future transformations, such a one cannot be said to be in the state of *jīvanmukti*.

'He is the true *jīvanmukta*, whose facial expression neither flushes nor fades under pleasure or pain and who subsists on whatever comes of its own accord' (5. 91).

The flushing is of course indicative of joy. The joy, which ordinary men derive from sandal-paste and other marks of hospitality, does not rejoice him. 'Fading' means depression. He is not depressed by any loss of wealth, contumely or similar calamities, that may befall him. 'Who subsists on whatever comes of its own accord' means, who remains content with whatever goes to him in the shape of alms, etc.

for preserving his body in the usual course, impelled by his previous *karman* and not due to any effort of his own, in the circumstances in which he finds himself. In the height of his concentration he can have no awareness of a garland of flowers, sandal and the like; and even if, at intervals when such concentration breaks, such awareness should come back to him, his strong discrimination keeps him off from avoiding or courting any of them and this leads him to that condition which is free from pleasure as well as pain.

'He is the true *jīvanmukta,* who is awake though asleep, who knows no waking, and whose knowledge is entirely free from any *vāsanā*' (5. 92).

He is awake because, all his senses, beginning with the eyes, exist in their proper places and have not ceased to act. He is asleep because his mind knows no transformation. Hence waking, in the sense of perceiving objects through the senses, does not apply to him any longer. When one has full knowledge, the conceit of the knowledge of Brahman and the desire for enjoyment of any kind are the taints of the mind known as *vāsanā.* Hence freedom from *vāsanā* is attained by him in the absence of the transformations of the mind.

'He is the real *jīvanmukta,* who, though responding to feelings such as attachment, hatred, fear, and other kindred feelings, stands wholly pure within, like the *ākāśa*' (5. 93).

Response to attachment includes such acts, as eating, etc.; to hatred includes such acts as turning

away from the Bauddha-s, the Kāpālika-s, etc.; to fear includes such acts as escaping from snakes, tigers, etc. 'Kindred feelings' include jealousy, response to which means the practising of closer concentration, etc. with a view to asserting one's superiority to other ascetics. Though such acts may come about in moments of break, on account of previous habit, being free from all affections in consequence of the mind being entirely at rest, he remains pure within, even as the *ākāśa*, which, though filled with smoke, dust, clouds and the like, remains pure, its natural purity being unaffected by them.

'He is the real *jīvanmukta*, whose real nature is not influenced by egotism and whose mind is not subjected to attachment, whether he remains active or inactive' (5. 94).

The first half has been explained, while speaking of the Renunciation of the knower. When a man, in the bonds of ignorance, performs some sacred duty in this world, the conscious self within is influenced by egotism, in the form of the thought 'I am the doer'. The mind is affected with joy, in the form of 'I shall reach heaven in future'. In the case of one who is inactive, egotism is implied by the thought, 'Alas! I have given up the sacred duty' and his mind becomes affected with sorrow for his loss of heaven. The same line of reasoning may, as far as occasion demands, be adopted in regard to ordinary acts, as well as to acts prohibited (by scripture). Both these contingencies never happen to the *jīvanmukta*, in consequence

of his never identifying himself with acts or their results and inasmuch as he never feels such joy, etc.

'He is the real *jīvanmukta*, whom the world fears not and who is not afraid of the world; and who is free from joy, jealousy and fear' (5. 95).

The world finds no cause to fear him, for he never indulges in insulting or belabouring others. For the same reason, people too find no reason to insult or chastise him. Should any wicked man indulge in such conduct towards him, he is not afraid of it, inasmuch as his mind never conceives such causes of irritation.

'He is the real *jīvanmukta*, who is at peace with the ways of the world; who, though full of all learning and arts, is yet without any; and who, though endowed with the mind, is without it' (5. 96).

'The ways of the world' comprise differentiating, between 'friends and foes', 'praise and denunciation' and the like. All these have been obliterated as far as the *jīvanmukta* is concerned. 'All learning and arts' include the well-known sixty-four arts and such person, though well-versed in every one of them, is, as it were, without such accomplishment; for, he neither professes nor exhibits knowledge of any of them. Though the mind, as such, is there with him, yet it is not so, for; it does not take on any form. Where we have the reading '*sacinto 'pi niścintaḥ*', 'who, though with a contemplative mind, is yet devoid of worldly-mindedness', the meaning is that though the mind, taking on,

through the force of (previous) impressions, the form of contemplation on the Self, does exist, he is free from worldly-mindedness, because his mind is not affected like the minds of men of the world.

'He is the real *jīvanmukta*, who, though deeply immersed in all things, keeps his head cool, just as any one would, when engaged in attending to another's affairs; and whose Self is whole' (5. 97).

The *jīvanmukta*, even when engrossed in affairs touching himself, keeps his head cool and is quite unconcerned, feeling no joy or sorrow in the face of either prospective gain or loss, even as one who engages himself in another's affair, such as, when, with a view to pleasing him, he goes of his own accord to the other's house for partaking in marriage or other ceremonial occasions. Such coolness is attributable not only to his freedom from the worry of action, but also to his finding his complete Self. Thus far the characteristics of the *jīvanmukta*.

Henceforth, the *videha-mukta* (the Liberated after the dissolution of the physical body):

'After leaving the condition of the *jīvanmukta*, one enters on the condition of Liberation after death, on the disintegration of his body by lapse of tenure, even as the wind comes to a standstill' (5. 98).

As the air sometimes resumes its tranquillity, foregoing its assumed motion, so the liberated Self remains in his real essence leaving off his contingent empirical existence.

'He who is Liberated after death neither rises nor sets; nor is he ever at rest; he is neither *sat* nor *asat*; neither remote, nor (near); and he is neither "I" nor "the other"' (5. 99).

The rising and setting refer to joy and sorrow respectively; 'at rest' means 'unaffected by either'. He, who is thus free from all conditions, having his subtle body dissolved even here, cannot be described as *sat*, that is to say, cannot be called the *prājña* conditioned by *avidyā*, nor *Īśvara* conditioned by *māyā*—the root of the world of experience. He cannot be called even *asat*, that is to say, formed by the material elements. By saying 'he is neither remote' is implied that he cannot be described as beyond *māyā*. The word 'nor' in 'nor (near)' is introduced with a view to precluding his being considered as the *sthūla-bhuj* near at hand (the self that has the material plane of fruition assigned to it). He is not 'I' nor 'the other', that is to say, he is neither of the microcosm nor of the macrocosm. No other set of alternatives can possibly occur.

'There, then, subsists, as *residuum*, a certain indescribable *Sat*, infinite in the calmness of its depth, which is neither light nor darkness, unnamable, unmanifest' (5. 100).

Thus, in view of the resemblance which *jīvanmukti* is said to bear to *videha-mukti*, as long as there is the predominance of undifferentiated ecstasy in the *jīvanmukta* he is exalted.

The one whose knowledge is stable (*sthita-prajña*) is thus spoken of in the second chapter of the *Bhagavad-gītā*:

Arjuna said:

'What is the mark of him who is stable in his *prajñā*, steadfast in contemplation, O Keśava, how does he whose knowledge is stable talk, how does he sit, how walk?' (*BG*, II. 54).

'*prajñā*' means the knowledge of the Truth. It is of two kinds: stable and unstable. The mind of a woman lost in illicit love, ever thinks of her paramour in all her acts and even such real acts, as are evidenced by her senses, regarding household-management, attended to by her at the time, are clean forgotten. The mind of one who has reached *para-vairāgya* (supreme detachment) and has, through skill in the practice of *yoga*, gained complete mastery over it, cannot, once he has realized the Truth, be disengaged, even for a moment, from the Truth, even as the mind of the infatuated woman from her paramour. This, then, is stable Knowledge. Again, a person devoid of the above-said qualifications, who may sometimes realize the Truth by force of previous good deeds, may forget it, even as the said woman forgets the worry of her household. This then is unstable Knowledge. Vasiṣṭha says with this very distinction in his mind:

'A woman addicted to a paramour, though all intent on the discharge of her household-duties, tastes within her mind only the elixir of her lover's company. Even so, the wise man, finding sweet rest in the supreme undefiled Truth, continues to enjoy it within, though engaged in the affairs of the world around him' (*Lagh. yo. vā.*, 27. 58-9).

The *sthita-prajña* may be viewed from two different aspects, according as he is in ecstasy, or out of it. Arjuna inquires after the characteristics of both these conditions, by the first and second half of the stanza. What is the mark of him who is stable in his *prajñā* (knowledge), that is to say, steadfast in contemplation, by words of what import should this man be described? How does he differ, in his sitting and going about, from the uninformed?

The blessed LORD said:

'When a man abandons, O Pārtha, all the desires of the heart and is satisfied in the Self by the self, then is he called stable in *prajñā*' (*BG*, II. 55).

Desires are of three kinds: objective, subjective, and of the form of latent impressions. Sweets, etc. already acquired, constitute the field of objective desires; those that exist only in hope, constitute the sphere of subjective desires; and desires that rise up accidentally, such as the sight of grass in passing over a footpath, make up those which are of the form of latent impressions. When one is in Concentration, one gives up all desires, as one's mind is incapable of transformations. The satisfaction he feels is seen in the cheerfulness of his countenance. This satisfaction is not the result of (fulfilled) desires, but of (realizing) the Self; for, all desires having been already given up, his intellect is nearest the real nature of the Self, in the form of supreme bliss. In this state (of ecstatic concentration), the bliss, the Self is not cognized by the transformation of the mind, as

in the state of ordinary Concentration (*saṃprajñāta-samādhi*), but by the Self in the form of self-illumined Consciousness. The satisfaction, too, is not due to the transformation of the mind, but to the impression left by such transformation. One in ecstatic Concentration is described in language conveying such characteristics.

'He, whose mind is free from anxiety amid pains, is indifferent amid pleasures, and is detached from passion, fear and anger, is called a sage of stable knowledge' (*BG*, II. 56).

'Pain' is that transformation of the mind which is produced by such cause as disease, etc.; which is a form of the energy component (*rajo-guṇa*) inherent in human nature; which is of the nature of internal heat; and which is disagreeable to one's self. 'Anxiety' is the transformation of the mind of one who is subject to pain, expressed in words of repentance, such as 'I have been a sinner; fie on me, who have been a wicked soul!' which is a kind of delusion resulting from *tamo-guṇa*, the gross nature inherent in man. The transformation referred to above looks like *viveka*, discrimination between right and sinful conduct. No doubt, in the case of previous lives, there could be justification for it, inasmuch as it could have for its aim, the possible prevention of sinful action. But, as regards the present life, it is mere delusion, because of its futility. 'Pleasure' is that agreeable transformation of the mind, which is of the form of gratification resulting from the acquisition of a kingdom, the birth of a son and the

like and which is due to the placidity (*sattva*) inherent in human nature. 'Craving' is that transformation of the mind arising from the gross component of human nature, after experiencing pleasure of the kind described above and expecting in vain similar experience in the future, but without bringing to bear the influence of the requisite meritorious action. As pleasure and pain are the results of operative action (*prārabdha*), and as the mind of the ascetic, when he is out of Concentration, is capable of transformation, there is scope for both of them; but in the case of the discriminator neither anxiety nor craving is possible. Similarly, love, fear and anger, being of the gross part of human nature and not brought about by action, do not exist in him. The *sthita-prajña*, described as aforesaid, utters words expressive of his own experience and implying freedom from anxiety and indifference to pleasure, to enlighten his pupils.

'He who, on every side, is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such a one the knowledge is well-poised' (*BG*, II. 57).

That objective transformation of the gross mind, due to which the loss or gain of another is identified as one's own, is called 'attachment'. By 'fair' are meant things, which are sources of happiness, such as one's wife and the like. That transformation of the mind which induces one to praise such things is 'joy'. Such praise being altogether aimless, as it is not meant to coax another, the resultant joy is of a gross nature. By 'foul' are meant things which are sources of misery,

brought on by jealousy, such as the accomplishments of another and the like. The word 'dislikes' implies hatred, which is the transformation of the mind, when it sets about censuring such foul things. This is also gross, for the reason that such censure is utterly useless, as it falls short of its purpose, i.e., prevention. How can such gross ideas prevail in a man of discrimination?

'When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from their objects, then is his knowledge well-poised' (*BG*, II. 58).

That the mind of the *sthita-prajña* out of his concentration is entirely free from the grosser kinds of transformation is shown by the two previous stanzas. On the other hand, when he is in a state of concentration, his mind is subject to no transformations whatsoever. Where then is the room for doubt as to their gross nature?

'The objects of sense, but not the relish for them, turn away from an abstemious dweller in the body; and even relish turns away from him once the Supreme is seen' (*BG*, II. 59).

The operative action brings about, of itself, the several causes of pleasure and pain, such as the rising of the moon, thick darkness, and the like. Other things, such as houses, lands and the like, are brought about through personal effort. The rising of the moon and the like cease, as it were, to exist, by the complete withdrawal of all the senses in Concentration and by

no other means whatever. The houses and the like cease to be, even without the Concentration. *Āhāra* (the taking in) consists in putting forth effort for the purpose and houses and other objects leave the abstemious, as soon as such effort ceases. The relish which is the mental clinging to such objects does not however leave him at first. Even such relish, which relates only to objects, which cause but little joy, disappears on obtaining the vision of the supreme Brahman, whose nature is supreme bliss. The *śruti* also has it: 'What shall we do with offspring—we whose *loka* is the *Ātman*?' (*Bṛ. Up.*, 4. 4. 22).

'O Son of Kuntī! the excited senses of even a wise man, though he be striving, impetuously carry away his mind. Having restrained them all, he should sit harmonized, with "Me" as his supreme goal; for, whose senses are mastered, of him the wisdom is well-poised' (*BG*, II. 60-61).

The practice of Concentration is useful as a safeguard against occasional aberrations, notwithstanding persistent attempts at giving up all personal effort, as well as at the realization of Brahman. This verse is in reply to the question 'How does he sit?'

'Man, musing on the objects of senses, conceives an attachment to these; from attachment arises desire; from desire anger comes forth; from anger proceeds delusion; from delusion confused memory; from confused memory the destruction of reason; from destruction of reason he perishes' (*BG*, II. 62-63).

In these verses is described the nature of the aberration which may come about for want of the practice of

Concentration. 'Attachment' means proximity of the object of thought. 'Delusion' means indifference to the difference between right and wrong. 'Confused memory' means the absence of pondering over the Truth. The 'destruction of reason' refers to the inability of Gnosis, neutralized by the current of opposite ideas thus set going, to bring about liberation.

'But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the Self, achieves peace' (*BG*, II. 64).

To have a disciplined self is to have a controlled mind. Peace is purity, freedom from obstacles. One who is practised in *samādhi* (Concentration) attains peace perfectly, by force of the impressions derived from such practice, even when dealing with objects through the senses, in moments when he is not in Concentration. This verse is in reply to the question 'How walk?' The several verses that follow also explain the nature of the *sthita-prajña*.

Here it may be asked: 'Should not the absence of attachment, aversion, and the like, precede the dawn and the stability of the knowledge of Truth?' Quite so. There is however some difference. The author of the *Śreyo-mārga* has pointed it out thus:

'All that precede the acquisition of Gnosis are means which are brought about by effort, but are inherent in the case of the *sthita-prajña*. The condition of being firmly fixed in the knowledge of Truth, wherein all sense of separateness is obliterated by the uninterrupted flow of the light of the Self, is called *jīvanmukti*.'

The true devotee of the Lord is described by Lord Kṛṣṇa in the twelfth chapter (of the *Bhagavad-gītā*) thus:

'He who bears no ill will to any being, is friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving, ever content, harmonious, with the self controlled, resolute, with mind and reason dedicated to Me, he, My devotee, is dear to Me' (*BG*, XII. 13-14).

As, when in a state of Concentration, the devotee is not distracted by any thing whatever, he having then surrendered his mind to *Īśvara*, and as, when he is out of the concentration, there is for him neither joy nor sorrow, which are alike treated by him with supreme indifference, there results the balance (of mind) in pleasure and pain.

'He from whom the world does not shrink away, who does not shrink away from the world, freed from the anxieties of joy, anger, and fear—he is dear to Me. He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he, My devotee, is dear to Me. He who neither loves nor hates nor grieves nor desires, renouncing good and evil, full of devotion, is dear to Me. Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, devoid of attachment, taking equally praise and blame, silent, wholly content with what comes, homeless, firm in mind, full of devotions—that man is dear to Me' (*BG*, XII. 15-19).

Here also the Vārttika-kāra has touched upon certain special features as before:

'Absence of hatred and other qualities comes without any effort of his own to one on whom has dawned the light of the Self, and not as means to an end' (*Naiṣ.* 4. 69).

One who has transcended the sphere of the *guṇa-s* (constituents) is thus described in the fourteenth chapter of the *Bhagavad-gītā*:

Arjuna said:

'What are the marks of him who has crossed over the three constituents, O Lord! How acts he, and how does he go beyond these three constituents?' (*BG*, XIV. 21).

The three *guṇa-s* are *sattva*, *rajas* and *tamas* (placidity, energy and grossness); the whole world is made up of the evolutes of these three. Hence, one beyond the *guṇa-s* is he who is not of the world, in other words, who is a *jīvanmukta*. 'Marks' are indications to others that a certain man is a *guṇātīta* (beyond the *guṇa-s*). '*Ācāra*' refers to the way in which his mind would act under the circumstances. 'How' relates to the means to be adopted by one for going beyond the three constituents.

The blessed LORD said:

'He, O Pāṇḍava! who hates not radiance; nor outgoing energy; nor even delusion, when present; nor longs after them, absent; he who, seated as a neutral, is unshaken by constituents; who, saying, 'The constituents exist,' stands apart, immovable, balanced in pleasure and pain; self-reliant; to whom a lump of earth, a rock and gold are alike; the same to the loved and the unloved; firm; the same in censure and in praise; the same in honour and ignominy; the same to

friend and foe; abandoning all undertakings—he is said to have gone beyond the constituents. And he who serves Me exclusively by the *yoga* of devotion, he, going beyond the constituents, is fit to become Brahman' (*BG*, XIV. 22-26).

Radiance, energy and grossness refer to the three *guṇa-s*—*sattva*, *rajas* and *tamas*. These three prevail in waking and dream and subside in sleep, Concentration and mental abstraction.

'Energy' is of two kinds: agreeable and disagreeable. The fool hates the disagreeable and seeks the agreeable energy in the waking condition. The *guṇātīta*, however, being beyond the superimposition of impressions, agreeable or disagreeable, feels neither hatred nor desire. The discriminating *guṇātīta* stands entirely indifferent, even as the onlooker witnessing two parties fighting with each other, himself unconcerned with the issue and unswayed either way, by success or defeat. This indifference is due to the conviction: 'The *guṇa-s* act and react upon themselves. I have nothing to do with them'. The false knowledge 'I am the doer' is the cause of restlessness and such false knowledge being absent in the *guṇātīta*, he stands ever 'restful'. This is in answer to the query 'How acts he (the *sthitaprajña*)?' 'Balanced in pleasure and pain,' etc., are the marks of a *guṇātīta*. Service of the Supreme by the practice of Gnosis and cotemplation accompanied by unswerving devotion are the means to be adopted by the *guṇātīta*.

The *Brāhmaṇa* is thus described by Vyāsa and others:

'The gods know him to be a *Brāhmaṇa*, who, with neither upper nor nether garment, reclining on bare ground, and using nothing but his hand for a pillow, remains ever at peace (within and without)' (*Ānu. parvan*, 251).

The word '*Brāhmaṇa*' refers to the knower of Brahman. The *śruti* describes him in the words 'hence *Brāhmaṇa*.' The knower of Brahman being entitled to the renunciation of the knower and also specially enjoined not to have commitments of his own by the *śruti*, in the words 'He is the Paramahaṃsa who without any covering goes about as he was born';—it is quite proper that the *Brāhmaṇa* should have been described as one who is without the upper or nether garment and so on.

'The gods know him to be a *Brāhmaṇa*, who is covered by garment of any kind, is sustained by any kind of food and reclines on any kind of place whatsoever.' (*Ānu. parvan*, 251).

Though food, clothing, and a resting place are factors to be reckoned with for his bodily sustenance and the like, the *Brāhmaṇa* does not weigh the question of their merit or demerit in determining them; the satisfaction of hunger and substantial nourishment of the body being the only relevant considerations, the question of merit or demerit, which only serves to vitiate the mind indulging in it, ceases to be germane.

With this in mind, in the *Bhāgavata* it is said:

'Of what avail is the dilating on the nature of merit and demerit? To look at merit and demerit as distinct is bad; to turn away from either of them is laudable.'

'Dressed in patched garment and loincloth, holding a stick, intent on contemplation, him, who is alone in perpetual delight, the gods know to be a *Brāhmaṇa*' (*Ānu. parvan*, 251).

He should bear the *daṇḍa* and wear the *kaupīna*, with a view to instilling faith in [his audience] by producing the impression of his eminence, while engaged, purely out of his grace, in imparting the knowledge of Brahman to them. The *śruti* also enjoins: 'The loin-cloth, the stick and the blanket he should keep, as much for self-preservation as for obliging the world.' He should, however, never, even out of the strongest sympathy, exchange even a word about the worldly concerns (of his pupils), but should keep himself ever absorbed in contemplation. The *śruti* has it thus: 'Know well that *Ātman* alone, avoid all other speech' (*Muṇ. Up.*, 2. 2. 5). Also,

'The *Brāhmaṇa*, having well realized it, should stabilize his knowledge; on no account should he be inclined to be prolix, for, then, it is all mere waste of breath' (*Bṛ. Up.*, 4. 4. 21).

Imparting the knowledge of Brahman does not come under 'other speech'; whence it cannot prove detrimental to contemplation.

This 'contemplation' will meet with no interruption in solitude, which again is enjoined by another *smṛti*:

'The mendicant should remain alone, as is enjoined; two of them make a pair; three, a village; and more than that, a city; a city, a village or a pair should be avoided; for, among them (constituting the above), there is scope for the

discussion of political or other matters or gossip about alms ' (*Nārada. Up.*, 3. 56-7).

[To proceed]

' Him the gods know to be a *Brāhmaṇa* who has no blessing to give, no business to undertake, no salutation to offer nor praise to bestow, who is never depressed, and in whose case rituals are shorn (of their purpose) ' *Ānu. parvan*, 251).

It is customary for the elders in society to bless those persons that salute them. Wishing success to the man in the acquisition of whatever is nearest to his heart is ' blessing '; it being so, as tastes differ among men, the distraction involved in the mental search after the propitiation of such tastes produces worldly impressions on a large scale and proves deterimental to Gnosis. Another *smṛti* also says:

' Gnosis in its proper form is never attained by one whose mind is distraught with things of the world, the pride of learning and the preservation of his body.'

This would apply also to ' business ', ' salutation ', etc. ' Business ' consists in the effort to acquire house, land or the like, either for oneself or for the benefit of others. The Liberated must give up these, namely, blessing and business. It should not be supposed that abstinence from blessing will offend the saluting men; for, the uttering of the word Nārāyaṇa answers, in equal measure, the purpose of all blessings and is, at the same time, capable of acting as an antidote against

both the worldly-mindedness (of the Liberated) and the grief (of the saluting men). Business of all kinds is evil. Says the *smṛti*:

'Bussiness of all kinds is clouded by defects as fire by smoke' (*BG*, 18. 48).

'Salutation' is prescribed to the seeker, thus:

'Salutation must be made to one who has taken the *saṃnyāsa* of the seeker and belongs to the same order and never to anyone else.'

Here inquiry as to the priority of the Saṃnyāsin and whether he belongs to the same order leads to the distraction of the mind. Hence, many Saṃnyāsin-s are found wrangling about the mere question of 'salutation'. The Vārttika-kāra (Sureśvara) explains the cause of this thus:

'There are also Saṃnyāsin-s to be found, swerving from the right path, with their minds engrossed in the phenomenal world, addicted to tale-bearing, prone to fomenting quarrels and with their hearts influenced adversely by Fate (I. 1584).

It has been shown by His Holiness (Śaṃkara) that the Liberated one has nothing to do with salutation:

'When he remains steadfast in the Unconditioned, transcending all name and form, when, in fact, he is thus transfixed to the unique empire of the Self, whom should such a Knower of the Self salute? He has nothing to do with action of any kind' (*Up. sā.*, 17. 64).

Though salutation of the kind likely to confuse the mind is prohibited, that salutation which generates lucidity, resulting from mental equanimity, is permitted. Says the *smṛti*:

'One should make salutation, even to the dog, the *caṇḍāla*, the cow and the ass, by prostrating oneself on the ground like a stick, in the belief that God Almighty inheres in all things as the *jīva*.'

The 'praise' that is forbidden is the praise of men, not of God. Says Bṛhaspati (in his *smṛti*):

'Who would not be freed from bondage, should he glorify the Maker of the universe, even as he, in quest of wealth, praises the man of wealth with all deference?

[To resume], 'never depressed' means not lacking in spirit. Hence the *smṛti*:

'On occasions when he gets no food, the man of strong will would find cause for no dejection, nor would he ever find cause for exultation on obtaining it: for both of them depend entirely on Fate.'

'By rituals shorn of their purpose' is meant his being beyond the pale of religious injunctions and prohibitions; for, as the *smṛti* has it, 'Where can there be any injunction or prohibition to them who walk the way transcending the three *guṇa-s*?' With the same in mind, the Lord, too, has said:

'The Veda-s deal with the three (*guṇa-s* constituents); be thou above these three *guṇa-s*, O Arjuna! beyond the pairs of

opposites, ever steadfast in purity, careless of possessions, full of the Self' (*BG*, 2. 45).

Also Nārada:

'The all-pervading Viṣṇu should ever be treasured up in one's memory and not lost sight of even for a moment; all injunctions and all prohibitions are ever at the beck and call of such a one possessed of these two.'

[To proceed, then]

'Him the gods know to be a *Brāhmaṇa*, who is afraid of the multitude, as of a snake; of conventional respect and forms, as of death itself; and of women, as of a corpse.' (*Ānu. parvan*, 251).

The reason for their being 'afraid of the multitude, as of a snake' has already been indicated in the words 'among them, there is scope for the discussion of political or other matters'. As 'respect' breeds attachment and thus sets up tendencies adverse to the true aim of life, it should be avoided as 'death'. There is also the reading 'as hell'. Hence the *smṛti*:

'Absence of regard adds to the force of austerities, while regard undermines it: the *vipra*, adored and worshipped, speeds to decay like the cow that becomes dry owing to its not being milked.'

With this very idea in mind, insult is spoken of as worth courting in the *smṛti*:

'The yogin, ever keeping in mind the path of the wise, must conduct himself in such a way that people would treat him with contempt, and never seek his company.'

Women are open to two kinds of disqualifications (from the ascetic's stand-point), in being one of the 'prohibited' things and in being loathsome by nature. The 'prohibited' limit is sometimes transgressed, through overpowering attachment, or through the force of operative action. Says the *smṛti*, with this in view.

'Never share the same seat even with mother, sister or daughter; for, the host of senses overthrows even the knower by its overwhelming force' (*Manu*. 2. 215).

Loathsomeness is thus described in the *smṛti*:

'Though there is little difference between the unnamable part of the woman and a fistula ever oozing, one is often deluded, owing to difference in point of view. Is there anything worse than the audacity of those men, who find pleasure in that piece of integument with a slit in the middle, and full of the stench emanating from the nether orifice, hard by?' (*Nārada. Up*., 4. 28-9).

There is also the reading, 'Do not such men resemble worms?'

Thus it will be seen that the comparison of a woman to a corpse is in order to bring out both the senses implied by her being classed as a prohibited thing and her being loathsome.

'The gods know him to be a *Brāhmaṇa*, who, all alone, ever fills the entire *ākāśa*, and who finds himself in utter solitude, though in a densely populated place' (*Ānu. parvan*, 251).

Men of the world should avoid being alone, on account of their susceptibility to fear, indolence and the

like; the company of others should be courted by them, as there is no scope for such susceptibility therein. In the case of yogin-s the opposite is true; the vast expanse of space appears to be full of the supreme bliss of the Self, owing to contemplation carried on without interruption, in solitude. Hence, there is the absence of susceptibility to fear, indolence, sorrow, delusion, and the like, in their case. For, as the *śruti* puts it:

'Where can there be any delusion, or sorrow to the enlightened one, who sees oneness through the realization of every being as his Self' (*Īśa.*, 7).

A place densely populated is adverse to contemplation on account of the political discussion, etc. taking place there and hence not conducive to the realization of the bliss of the Self. Such a place torments the mind as bereft of such bliss. The reason for this is the illusory nature of the world and the fullness of the Self.

One who is beyond caste (*varṇa*) and stage of life (*āśrama*) is thus described by Parameśvara to Viṣṇu, in the Fifth chapter of the section on liberation, in the *Sūtasaṃhitā*:

'The student, the householder, the forester (Vānaprastha), the mendicant, and he who belongs to no *varṇa* or *āśarma*: these stand in point of their superiority and skill in the order mentioned. (9) He who is beyond *varṇa* and *āśrama* is said to be the master of disciples of all orders; even like Me, he should never, O Puruṣottama! become the pupil of any one. Such a one is verily the Teacher of teachers, there is really none in this world equal or superior

to him. He belongs to the order beyond *varṇa* and *āśrama*, who has realized the supreme Truth, which transcends the body and the senses, which is the Witness of all, the Absolute Intelligence, all Bliss and self-effulgent. O Keśava! he is beyond *varṇa* and *āśrama*, who knows his Self as God, from hearing the 'Great Texts'[1] of the Vedānta; who knows the great Lord who transcends the *varṇa-s* and *āśrama-s* and is the Witness of the three conditions; who has the firm conviction, born of the study of the Upaniṣad-s, that the *varṇa-s*, *āśrama-s* and the like are only a part of the web of illusion woven round the body, and by no means belong to Me, i.e., the Self, which is all consciousness; who indeed knows, through the Upaniṣad-s, that the whole of this universe fulfils itself on account of My presence, just as men, of their own accord, fulfil their various duties in the presence of the sun; that the world is ever projected in Me as an illusive idea, even as *hāra*, *keyūra*, *kaṭaka*, *svastika* and other varieties of ornaments are illusions of pure gold; and that the whole world beginning with the *mahat* is produced by mere illusion in Me, even as silver is produced by mere illusion in nacre. The great Lord who is One, ever pervades, like *ākāśa*, the body of a *caṇḍāla* or of a Brāhmaṇa, of bird or beast and all things high or low, devoid of any connection whatever; and " I, indeed, am this Lord "— thus does he, O Puruṣottama! realize the truth of the Upaniṣad-s. He has transcended all *varṇa-s* and all *āśrama-s*, who, through the concluding portion of the Veda, realizes " As the directions all appear as before to a man, even after the delusion of his eye has been cured, so, to me, the world still appears (the impression still persists), even after its dissolution by proper Gnosis; in fact it is ṇaught; as the whole panorama

[1] Such as, 'Thou art That,' 'I am Brahman,' and the like.

of a dream is merely the result of fancy and illusion in me, so also, the experience I have, while awake, is the result of illusion in me". He is, no doubt, removed beyond *varṇa* and *āśrama*, who stands centred in the Self, rising above all *varṇa-s* and *āśrama-s*, on the dissolution of all the duties pertaining to the one or the other, at the vision of his real Self. He is declared to be, by all Knowers of the essence of the Veda, beyond *varṇa* and *āśarma*, who, having given them up, stands ever centred in the Self. The body, the senses, the vital breath, the mind, the intellect, egoism, the thinking principle, nay, even illusion itself, the cosmos beginning with supreme ether, the doer, the sufferer, the director of either—none of these constitutes the Self; It is all pure Being, all pure Thought, all pure Bliss; It is verily, in every respect, none other than Brahman. The sun appears to move only when the water (in which he is reflected) moves. Likewise, the Self apparently has vicissitudes, only when under the influence of egoism. Therefore, O Keśava! the *varṇa-s* and the *āśrama-s*, which really pertain to some other thing, are attributed only through delusion to the *Ātman*. They have nothing to do with the true Knower of the Self. Injunction, prohibition, nay the very idea that something ought or ought not to be given up, and things of the kind do not, O Janārdana! belong to the Knowers of the *Ātman*. O lotus-eyed one! mortals deluded by *māyā* can never understand these characteristics of the *Ātma-jñanin*. These eyes of flesh can never see the condition of the Knowers of Brahman. O Keśava! it comes of itself, to those who *know*. Where all men are usually fast asleep, the yogin is wide awake; and O Keśava! where men are wide awake, there the enlightened one is fast asleep. He is said to be the true *ativarṇāśramin* (one beyond *varṇa*—caste, and *āśrama*—stage), who has realized, by Self-experience and by

what he has been taught at the end of the Veda, in regard to the Self, which is peerless, unconditioned, unaffected, ever pure, beyond illusion, being and consciousness in one, and supremely immortal' (14-42).

Thus, then, *śruti-s* such as 'the altogether-liberated is all the more liberated'[1] and texts from the *smṛti-s* speaking of the 'liberated in life,' the 'stable in *prajñā*,' the 'devotee of the Lord,' the '*guṇātīta*,' the '*Brāhmaṇa*' and the '*ativarṇāśramin*'—all these bear testimony to the truth and possibility of what is called 'liberation in life' (*jīvanmukti*).

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[1] In this text are hinted both *jīvanmukti* and *videhamukti*. The word *videhamukti* will, however, have its meaning slightly modified in the next chapter.

SECOND CHAPTER

ON THE OBLITERATION OF LATENT IMPRESSIONS

WE now proceed to deal with the means which lead to 'liberation in life'. They are 'Gnosis,' 'the dissolution of the mind,' [1] and 'the obliteration of latent impressions'. Hence, in the *Yoga-vāsiṣṭha*, Vasiṣṭha says, while dealing with 'the body of *jīvanmukta-s*,' (28. 1) at the end of the chapter on supreme pacification:

'O best of the intellectuals! the obliteration of latent impressions, Gnosis and the dissolution of the mind, if attempted simultaneously for a sufficient length of time, bestow the desired fruit' (*Lagh. Yo. Vā.*, 28. 116).

Having thus shown the relationship of these means to their result, the sage points out, contrariwise, the

[1] The word, 'mind,' should be understood not in the sense of that which is opposed to 'matter,' namely, the Spirit, but in the sense of the intelligent or thinking Principle. The inner sense—*antaḥkaraṇa*—has four functions: (1) simple response, sensation; (2) localizing external objects, perception; (3) connecting the thinking ego with thoughts and acts, volition; (4) the last which influences volition one way or the other, reason. Action then passes from the inner mental plane to the outer physical plane. The first of these four is what is meant by 'mind' in the present instance. It may conveniently be mentioned here that the other three processes are, in Sanskrit, called *citta*, *ahaṃkāra*, and *buddhi*.

relationship of the absence of these means to the absence of the result:

'So long as these three are not well attempted repeatedly, the (aforesaid) status cannot be realized even after the lapse of hundreds of years' (115).

He then points out the disadvantage arising from not attempting these three at the same time, thus:

'Even if these should be attempted one by one, for a long time, they are not attended with success, as is the case with incantations, uttered one by one, which have to be invariably pronounced together' (117).

If, in the 'besprinkling' during the 'Twilight-adoration ceremony', which must be accompanied with the repetition of the three *ṛk-s*, beginning with '*āpo hi ṣṭhā*,' etc., these three be repeated alternately day after day, the ceremony cannot be said to be accomplished, as laid down by the Scripture. Again, if from those incantations which always go in hexads, one incantation after another were recited, at intervals, no result will follow. Or, for instance, if, in our temporal affairs, vegetable, soup, rice and the like were each served, one for each meal, there can certainly be no dinner.

The purpose served by the repeated attempts (of the three) is thus set forth:

'If these three are attempted for a long time, undoubtedly the fast knots of the heart are sundered, even as the fine threads of the lotus give way, on the cutting up of the stalk' (28. 118).

The negative aspect of the same is thus described:

'Worldly existence, O Rāma! has endured through hundreds of previous incarnations and is never dissolved without long application' (119).

Not only does isolation of these means in their application lead to no result, but also renders even their proper attainment impossible. Says he:

'Gnosis, the dissolution of the mind, and the obliteration of latent impressions, being closely inter-related as cause and effect, are difficult of attainment' (113).

By coupling together any two out of these three, there arise three pairs. The reciprocal causal relation between the two, in the pair made of the 'dissolution of the mind' and the 'obliteration of latent impressions,' is described thus by setting forth the negative aspect:

'Latent impression is not obliterated, so long as the mind is not dissolved, and the mind never attains rest, so long as latent impression is not killed' (110).

The inner sense (*antaḥkaraṇa*) taking the form of a series of transformations, resembling, in this respect, the flame of a lamp, is called the mind, on account of its mental functions. The dissolution of this mind then means its giving up all connection with these transformations and assuming a state of interception. Says Patañjali in his *Yoga-sūtra-s*: 'Interception is the transformation of the mind at the moments of interception: the impressions of distraction and interception going out and rising up respectively' (III. 9).

Impressions tending to distraction being neutralized, impressions holding the mind in control manifest themselves, and the moment of interception holds sway over the mind. This is all that is meant by the 'dissolution of the mind'. That which generates mental impressions, such as anger and the like, rising up all of a sudden and without any thought of the past or the future, is called *vāsanā* (latent impression), for, it is the something that saturates the mind with the *vāsanā* (lit., smell or fragrance) of every previous experience. The obliteration of this latent impression means the absence of scope for the rise of anger and the like, even in the presence of appropriate external causes, as a result of pure *vāsanā-s*, such as self-control and the like, generated by discrimination, being firmly fixed in the mind. Now if the mind is not dissolved and transformations do arise, there can be no obliteration of *vāsanā*, in case some accidental external cause excites anger and the like. On the other hand, as long as *vāsanā* is not destroyed, transformation of the mind continues as before and, as such, there is no dissolution of the mind.

The reciprocal causal relationship between Gnosis and the dissolution of the mind is thus described by setting forth the negative aspect:

'Whence could there be rest for the mind, so long as there is no Gnosis? And Gnosis too is impossible, as long as the mind is not entirely at rest' (28. 111).

'All this is verily the *Ātman*. The phenomenal world of forms, tastes and the like is illusory, it has

no real existence whatever':—conviction such as this is real Gnosis. When such Gnosis has not been accomplished, so long as taste and other things actually exist, transformations of the Mind relating to them cannot by any means be prevented, even as the flame of fire cannot be stopped, as long as we continue to feed it with fuel. So long as the mind is not at rest and, in consequence, forms and the like are experienced through transformations of the mind, there arises the doubt that the text, 'Here verily there is no diversity whatsoever' (*Kaṭha Up.*, 4. 11), runs counter to direct experience, as in the case of the text 'the *prastara* (the clump of *kuśa* grass) is the *yajamāna* (the sacrificer)'; on account of such doubt, the conviction that Brahman is secondless cannot arise.

The reciprocal causal relationship between the obliteration of latent desire and Gnosis is thus described by setting forth the negative aspect:

'Where could there be access to Gnosis as long as latent impression is not killed? Latent impression can never be obliterated as long as Gnosis is not fully realized' (112).

Gnosis never comes about, for want of proper means, such as self-control and the like, as long as the latent power of anger and the like is not laid entirely at rest. In so far as the secondlessness of Brahman is not fully realized, that false knowledge, which invests the causes of anger and its brood with a semblance of reality, is not done away with; hence latent impression is not killed.

We now proceed to set forth the reciprocal causal relationship of the aforesaid three pairs in their positive aspect. When the mind is dissolved, and there is no consciousness of any external cause which can fully rouse mental impressions, latent impression fades away; when latent impression dies out and there remains no cause for that functioning of the mind which we call anger and the like, the mind is dissolved. This is the pair made up of 'the dissolution of the mind' and 'the obliteration of latent impression'. From the *śruti*, 'It is seen with the *one-pointed* intellect,'[1] it can be inferred that, as only that transformation of the mind which has attuned itself to the oneness of the Self can *see*, the destruction of all other transformations is, it will be plain enough, the only cause of proper Gnosis. When Gnosis has arisen, as the mind ceases to think of this unreal world, as it would, of the 'horns of a man' and similar impossibilities; and as *thinking* in any form is no more of any use, after the *Ātman* has been fully *seen*; the mind dies out, of itself, like fire not fed with fuel. This is the pair made up of Gnosis and the dissolution of the mind. The author of the *Vārttika* thus describes how Gnosis is the cause of the obliteration of *vāsanā-s*, such as anger and the like:

'Wherefore can the man of discrimination find cause for anger, when he sees the identical *Ātman* pervading his

[1] From the *Kaṭhopaniṣad* (3. 12): 'This is the concealed Self of every being, never manifest; It is seen with the one-pointed intellect by those who are accustomed to minute observation.'

foes, kinsmen and himself, alike, even as It does the limbs of his body?' (*Naiṣ.*, 2. 18).

It is a wellknown fact that self-control and the like, which are in effect identical with the obliteration of the latent sense of anger and the like, are the proper means of Gnosis. Says Vasiṣṭha also:

'Virtues, such as self-control and the like, derive nourishment from Gnosis; Gnosis likewise develops fully through these virtues; like the lotus and the pond wherein it grows, they conduce to their mutual well-being' (4. 107).

Such is the nature of the pair made up of Gnosis and the obliteration of latent impressions.

The means of accomplishing the three, namely, Gnosis and others, are thus described:

'Therefore, O Rāghava! with free personal effort, accompanied by right discrimination, one should betake oneself to these three, keeping at a distance all desire for enjoyment' (114).

'Personal effort' connotes requisite enthusiasm to form the firm resolve, 'Somehow or other I shall verily accomplish this.' 'Discrimination' means the conviction borne on one, after due analysis and observation, that *śravaṇa* and the rest[1] are the means to Gnosis, *yoga* is the means to the dissolution of the mind, and the setting up of an opposite current (of *vāsanā*) the means to the obliteration of *vāsanā*.

[1] Study and assimilation: *śravaṇa*, *manana*, and *nididhyāsana*.

It is said that desire for enjoyment has to be kept '*at a distance*,' because once the smallest desire for enjoyment is admitted, there will be nothing to prevent it from exceeding the limit, as borne out by the adage, 'This will continually increase like fire constantly fed with fuel' (*Manu.*, II. 94).

It has been shown before that Gnosis is the result of the renunciation of the seeker and *jīvanmukti* that of the renunciation of the knower. If so, it would appear that one, having first acquired Gnosis, should then enter on the renunciation of the knower and while living in that condition, try to break the bonds of latent impressions and the functioning of the mind, which hold him. If, at this stage, it is enjoined that we should carry on Gnosis, the obliteration of latent impressions and the dissolution of the mind, all the three at the same time, it may be held that it involves a contradiction of what has been said before. There is no such fallacy; for, a reconciliation of the two positions may be sought by establishing their inter-relationship as principal and subordinate. To the *seeker*, Gnosis is the principal, while the dissolution of the mind and the obliteration of latent impressions are subordinate thereto. The reverse is true of the knower. Hence, it follows that simultaneous attention to these three does not, in either case, contradict the other position. Nor should it be supposed that subsequent application is of little use to him who has accomplished everything by acquiring Gnosis. For, the usefulness of such application to him will become patent from the description

of the aim of *jīvanmukti* given in the sequel. Again, even granting that Gnosis is subordinated, as the means for the acquisition of Gnosis such as *śravaṇa* and the rest are of no use to the knower and as Gnosis, which is essentially something outside the category of action, is incapable of either being acquired or not acquired or otherwise acquired; and if it be asked—' Of what nature is the subsequent application of the knower ? '—we reply that it is the frequent remembrance of the sublime truth through whatever means. Such application has been referred to as follows in the episode of Līlā.[1]

' Thought of That, talk of That, mutual enlightenment about That and being intent ever on That—this the wise call the practice of Gnosis. The objective world was not in existence at the commencement of creation, nor did it, made up of ' I ' and ' this world ', ever exist;—the wise know this as the best form of the practice of awareness ' (*Lagh. Yo. Vā.*, 6. 108, 111).

Application to the dissolution of the mind and to the obliteration of latent impressions is also set forth in the same episode:

' They are verily the students who, with the aid of the Scripture and skilful practices, try to realize the absolute non-existence of the knower and the known' (6. 110).

The knowledge of the falsity of the knower and the known is the knowledge of their non-existence; and the non-experience, even of their form, is the realization

[1] In the *Laghu yoga-vāsiṣṭha,* ch. VI.

of their 'absolute non-existence'. 'Skilful practices' refer to *yoga*. This, then, implies application to the 'dissolution of the mind.'

'When love and hatred are reduced to the utmost thinness, through the realization of the non-existence of the objective world, there palpably arises a sense of pleasure: this condition is called the study of Brahman' (6. 122).

Of such a nature is the application to the obliteration of latent impressions.

If it is thought that it is not quite possible to specify which of these three applications, which are apparently of the same nature, is the principal and which the subordinate, we say, 'Not so; for such a classification is possible, according to the object one has in view.' To one desirous of liberation, the two objects are *jīvanmukti* and *videha-mukti*; hence it is said in the *śruti*: 'The already liberated is altogether liberated.' Through life of the higher Self, the living man attains liberation; through life of the lower self, bondage. This has been mentioned by the Lord in the sixteenth chapter of the *Bhagavad-gītā*:

'The divine properties are deemed to be for liberation; the demoniacal, for bondage' (*BG*, XVI. 5).

These two lives are also thus described in the same place:

'Fearlessness, cleanness of life, steadfastness in the *yoga* of wisdom, almsgiving, self-restraint and sacrifice and study of the scriptures, austerity and straightforwardness,

harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion for living beings, uncovetousness, mildness, modesty, absence of fickleness, vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bhārata! Hyprocrisy, arrogance and conceit, wrath and also harshness and unwisdom are his who is born, O Pārtha! with demoniacal properties' (*BG*, XVI. 1-4).

Again this 'life of the lower self' is described in the same strain till the end of the chapter. The point is that, when the evil *vāsanā-s* born of the 'life of the lower self,' inherent in one from birth and running counter to the teachings of sacred texts, are put out by the good *vāsanā-s* brought about from the life of the higher self, accomplished by personal effort and carried on in accord with the word of the scripture, there results *jīvanmukti*.

The dissolution of the mind is also mentioned in the *śruti* as the cause of *jīvanmukti*, along with the obliteration of latent impressions:

'Mind alone is the cause of man's bondage or liberation; lost in enjoyment, it leads to bondage; freed from the objective sphere it leads to liberation. As mind freed from the objective sphere leads to liberation, one desirous of liberation must always try to wipe off the objective sphere from the plane of his mind. When the mind, severed from all connection with sensual objects and confined to the light of the heart, finds itself in ecstasy, it is said to have reached its culminating point. The mind should be prevented from functioning, till its dissolution is attained in the heart; this is Gnosis,

this is contemplation, the rest is all mere logomachy' (*Amṛtabindūp.*, 2-4, 15).

Bondage is of two kinds: fast and loose. The life of the lower self being the direct cause of misery makes up the former kind of bondage. The mere sense of duality, not being, by itself, the cause of misery and for the reason that it leads only to the life of the lower self, is the other kind of bondage. Whereas only the former kind of bondage is removed by the obliteration of latent impressions, both kinds are removed by the dissolution of the mind. It should, however, not be supposed that the dissolution of the mind alone will do and that the obliteration of latent impressions is a mere superfluity; for, when the mind is called into being, by the powerful operation of operative action, which brings about the result of some previous action, the obliteration of latent impressions would stand in good stead in the removal of the faster kind of bondage. Further, there is scope for experience such as this with the other kind of loose bondage. Transformations of the mind of the gross type constitute 'fast bondage'; transformations of the mind under the sway of energy and placidity make 'loose bondage'. This has been explained in the passage beginning with:

'He whose mind (*manaḥ*) is free from anxiety amid pains, indifferent amid pleasures, etc.' (*BG*, II. 56).

In these circumstances it should not be supposed that because the loose kind of bondage is inevitable and the other kind of bondage is destroyed with the

obliteration of latent impression, the dissolution of the mind serves no useful purpose; for it is necessary for warding off the effect of such experiences as are the necessary concomitants of the *feeble* working of operative action. Keeping in view the warding off of such experience, it has been said:

'If it were at all possible to ward off unavoidable experiences Nala, Rāma and Yudhiṣṭhira would never have been dragged into misery' (*Pañcadaśī*, 7. 156).

Thus 'the obliteration of latent impressions' and 'the dissolution of the mind', being the direct means of 'liberation in life', are the principal; whereas Gnosis is subordinate, being only a mediate cause, as producing the first two. The *śruti* mentions Gnosis as the cause of *vāsanā-kṣaya* (the obliteration of latent impressions) in various places: 'Knowledge of the Divine dissolves all bonds' (*Śve.*, 1. 1. 11). 'The wise one, realizing the effulgent One, through the *yoga* of *Ātman*, gains freedom from all joy and sorrow' (*Kaṭha.*, 1. 1. 12). 'The knower of the *Ātman* transcends all misery' (*Chān.*, 7. 1. 3). 'What is delusion, what sorrow, when one realizes oneness?' (*Īśa.*, 7). 'He is freed from all bonds whatever, on knowing the effulgent' (*Śve.*, 1.1.8).

That Gnosis conduces to 'the dissolution of the mind' has also the sanction of the *śruti*. Relating to the condition of Gnosis is it said: 'In the case of one who sees only the Self in all, what can he see with what? what can he smell with what?' (*Bṛ.*, 2. 4. 14) and so on. Śrī Gauḍapādācārya, too, says:

'When, from the proper realization of the truth of the *Ātman*, he ceases from all mental construction, he reaches the condition wherein there is no mind, for, it then ceases to exist for want of anything to subsist on' (3. 32).

As 'the obliteration of latent impressions' and 'the dissolution of the mind', are the principal causes of *jīvanmukti* (liberation in life), so Gnosis is the principal cause of *videha-mukti* (liberation after death), it being the direct means of attaining the same. Says the *smṛti*:

'From Gnosis alone is attained *kaivalya*, wherewith one is liberated.'

Kaivalya is the aloneness of the Self, to wit, being without the appendage of the body and the like. This is attainable by Gnosis *alone*; for, the condition of corporeality, which is the outcome of ignorance, is capable of being dissolved *only* through Gnosis: the word '*alone*', added to qualify Gnosis, is meant to exclude formal activities (*karman*); for, the *śruti* also has it: 'Neither by *karman* nor by progeny nor by wealth' (*Kai. Up.*, 3). He who, without properly studying the philosophy of Gnosis, brings about 'the dissolution of the mind' and 'the obliteration of latent impressions', as occasion arises therefor and devotes himself to 'Brahman with characteristics,' never realizes *kaivalya*, for his subtle body is not destroyed. Hence the above two (by themselves) are also excluded by the word '*alone*'. The words 'wherewith one is liberated' mean that, by *kaivalya* brought about by Gnosis, the individual is freed from all bonds and conditions whatever. Bonds

are of various kinds, signified by the expressions, the knot of *avidyā*, the conviction 'I am not Brahman', the knot of the heart, doubt, *karman-s*, hankering after all objects of desire, death, re-birth, these and others where-ever they occur. All the aforesaid bonds can be removed by Gnosis. Say the *śruti-s*: 'O good one! he cuts asunder the knot of *avidyā*, who finds it ever present in the cavity (of the heart)' (*Muṇ*. 2. 2. 10); 'He becomes Brahman who knows Brahman' (*Muṇ*. 3. 2. 9); 'The knot in the heart is cut asunder, all doubts vanish, all *karman* fades away, on the realization of the Supreme' (*Muṇ*. 2. 2. 8); 'Who knows it fixed in the cavity (of the heart) in the highest *ākāśa*, simultaneously attains the fruition of all his desires' (*Tai*., 2. 2. 1); 'By knowing Him alone he transcends death' (*Śve*., 3. 8); 'He, who has acquired Gnosis, who is in the right frame of mind and ever pure, finds that status whence he is not born again' (*Kaṭha*., 1. 3. 8); 'He who thus realizes "I am Brahman", becomes this all' (*Bṛ*. 1. 4. 10). These and many other texts bearing on the release from bondages such as imperfect knowledge, etc. may here be cited. This condition of *videha-mukti*, it should be understood, comes about the very moment, in which Gnosis appears; for, these and similar bonds attributed to Brahman out of ignorance, being destroyed by Gnosis, can never again come into being, nor ever again be experienced as such. This *simultaneity* of Gnosis and Liberation the Bhāṣyakāra has expatiated upon, under the *samanvaya* aphorism (I. 1. 4), as also in the following one: 'On its attainment, future and

past sins are kept off and destroyed, it being so pointed out' (IV. 1. 13).

Several people maintain that *videha-mukti* comes after the dissolution of the existing body; the *śruti* also says: 'He tarries only so long as he is not liberated; the moment he is liberated, he becomes one with the All' (*Chān.*, 6. 14. 2). In the *Vākya-vṛtti* too it is said:

'Through the force of operative *karman*, one attains the condition of the *jīvanmukta* for a time. Then, as soon as the operative *karman* is spent, he finds that supreme status of the all-pervading, called *kaivalya*, full of that Bliss which knows no exceeding and whence there is no return at any time' (52-53).

Even the author of the *Vedānta-sūtra-s* says: 'He becomes It, having spent up the other two through experience' (IV. 1. 19), meaning by 'the other two' the previous good or evil *karman*. So also Vasiṣṭha:

'After leaving the condition of the *jīvanmukta*, one enters on the condition of Liberation after death, on the disintegration of one's body by lapse of tenure, even as the wind gets becalmed' (*Lagh. Yo. Vā.*, 5. 98).

This, however, does not vitiate our position; for, both opinions are possible, depending as they do on the point of view of the speaker and either does not necessarily contradict the other. The word '*deha*' (body) contained in the term *videha-mukti* has been understood as referring to all kinds of bodies by many, in the description given by them thereof. We have been using the word only in the limited sense of 'future body', (i.e.,

embodiment after the decease of the present body); for the reason that the acquisition of Gnosis is with a view to preventing this future embodiment. The present body being a prior acquisition, even Gnosis cannot undo it; nor is the dissolution of this body a result of Gnosis, for, even the ignorant find that dissolution, when the previous *karman* has its cause worked out. If it be suggested that the dissolution of the present *subtle* body is the result of Gnosis, for the reason that nothing but Gnosis can dissolve it, we demur, as, in the case of the *jīvanmukta*, even though there is Gnosis, there is no dissolution of the subtle body. If it be contended that Gnosis stands powerless, as it were, for a time, as long as it is neutralized by the force of previous *karman*, and becomes operative on such neutralizing force exhausting itself, we maintain that it is not so; for, as the author of the *Pañcapādikā* has clearly established, Gnosis expels ignorance only. If it be asked—what can be the means of dissolving the subtle body?—we say that it is the cessation of the operating causes. An effect lapses in one of two ways: by the presence of its opposite, or by the cessation of the operating cause, even as the lamp goes out, either when its adversary, namely, a blast of wind, prevails, or with the cessation of its operating causes, namely, oil and the wick. We do not see any direct opposite of the subtle body. Operating causes are of two kinds: kinetic and potential. It is because of these two that the subtle body of the ignorant exists in this world and the next. But in the case of the Enlightened, potential causes are removed by Gnosis,

kinetic causes are removed by (their being spent up in) actual life; and their subtle body goes out like the lamp deprived of oil and the wick. Hence it is plain that such dissolution (of the subtle body) is not the result of Gnosis.

Arguing in the same strain, it may be said that the prevention of the future embodiment also is not the result of Gnosis. Here the question may arise—'Is it the non-existence prior to embodiment or the preservation of such non-existence that is the result of Gnosis?' The first alternative cannot hold good; for such antecedent non-existence has no beginning. Nor can the second alternative hold water; the preservation of the antecedent non-existence of the future embodiment can be brought about simply by the cessation of the operation of the potential *karman*. Nor can the total doing away with future embodiment be the result of Gnosis, for, Gnosis destroys ignorance alone. Arguments, such as these, cannot, by any means, vitiate our position, for, prevention of future birth and the like have been recognized by the authorities. The *śruti-s* beginning with 'Whence there is no birth once again' (*Kaṭha.*, 1. 3. 8) quoted before, bear testimony to this. Nor should it be supposed that there is real conflict between this view and the one already mentioned, namely that Gnosis dispels ignorance only; for, the author of the *Pañcapādikā* takes the word 'ignorance' in the sense of all that co-exists along with ignorance, such as the notion that one is not Brahman, etc. Otherwise there would be a conflict with actual experience; for, in

actual experience we find that the notion that one is not Brahman and such other notions are alike dispelled when ignorance is dispelled.

Thus, therefore, *videha-mukti*, in the sense of preclusion of future embodiment, is simultaneous with the rise of Gnosis. Yājñavalkya's words in the *śruti* are to the same effect: 'O Janaka! you have reached the condition of supreme fearlessness' (*Bṛ.*, 4. 2. 4); also 'This, verily, is real Immortality' (*Bṛ.*, 4. 5. 15). Another *śruti* also says: 'Who knows Him thus, becomes immortal even here.' (*Pu. sū.*; *Tai. Āra.* 3. 12. 7).[1] If *videha-mukti*, the result of Gnosis, should not inmediately follow the rise of Gnosis, but should come about after some time, it will be necessary to imagine some other thing, known as *Apūrva*, derived from Gnosis (as intermediate between the two), even as it is necessary to do so in the case of Jyotiṣṭoma [2] and other sacrifices. So, the whole of the philosophy of Gnosis (*jñāna-śāstra*) would be included within the province of ritualistic lore (*karma-śāstra*). If you say that Gnosis is, as it were, neutralized

[1] It will be observed, at the conclusion of this argument that, the author has altered the sense of the word *videha-mukti* from 'Liberation after death' to 'Liberation *from* future embodiment'. The word has, up to this, been given the first rendering, chiefly with a view to bringing out prominently this second rendering, which the author puts upon the word. Henceforth the word is used *as it is*, without giving any equivalent rendering, leaving the reader to gather the sense from the context.

[2] Jyotiṣṭoma is a sacrifice prescribed as the means leading to heaven, the performance of which provides one with the passport (*Apūrva*) to reach heaven, *after* his earthly career is over.

by previous *karman*, even like fire rendered powerless through some incantation and will bear the fruit of *videha-mukti* in course of time, (i.e., on the removal of the neutralizing cause), such argument will not hold good, for, in the absence of any opposition between the two, *videha-mukti* must be the immediate result. The *videha-mukti*, we speakof, precludes all possibility of future embodiment and, as such, is not opposed to previous *karman*, which touches only the present embodiment of the man. Hence, Gnosis cannot be retarded in bearing fruit. Moreover, how can Gnosis, which is only momentary, be supposed to give *mukti*, at some later time by which it (Gnosis) would cease to be? If you say that Gnosis of another kind, namely 'Final Realization', will be produced, we repudiate the assumption *in toto*, as there is no means to produce such Gnosis. For, how could there be any such means, as the entire phenomena of the world consisting of teachers, scriptures, bodies, senses and the like, are wiped away simultaneously, with the removal of the kinetic operating cause of previous *karman*? If, then, again, you ask,—what can be the meaning of such texts as: 'In the *end* comes the dissolution of the great Illusion—this world?' (*Śve.*, 1. 10)—we reply, the whole of the effects consisting of the body, the senses and the like lapses for want of the operating cause, previous *karman* having, by then, exhausted itself. The text under reference means only this. Let the *videha-mukti* (of the form of Liberation after death) which you hold dear, come after the dissolution of the present body; but the

videha-mukti (Liberation from future embodiment) we cherish is surely simultaneous with the rise of Gnosis. The Lord ŚEṢA, too, says, with this very idea in mind:

'Whether in some holy place or in the house of a *caṇḍāla*, though bereft of consciousness, he stands liberated *in the very moment of the rise of Gnosis* and finds *Kaivalya*, on giving up the body, with the cause of sorrow entirely removed' (*Paramārthasāra*, 81).

Thus is established the premier position of Gnosis, which is the direct means of attaining *videhamukti*, while 'the obliteration of latent impressions' and 'the dissolution of the mind' occupy only a subordinate position therein, being merely the means of acquiring Gnosis. That the life of the higher Self, which brings about the destruction of the impressions of the life of the lower Self, is the means of acquiring Gnosis, is borne testimony to by *śruti* and *smṛti* alike. Says the *śruti*: 'After becoming self-restrained, self-controlled, indifferent, forbearing and one-pointed, one should find the Self in oneself' (*Bṛ.*, 4. 4. 23). The *smṛti* (*Bhagavad-gītā*) also says:

'Humility, unpretentiousness, harmlessness, forgiveness, rectitude, service of the teacher, purity, steadfastness, self-control, dispassion towards the objects of the senses, and also absence of egoism, insight into the pain and evil of birth, death, old age and sickness, unattachment, absence of self-identification with son, wife or home, and constant balance of mind in wished-for and unwished-for events, unflinching devotion to Me by *yoga* without other objects, resort to sequestered places, absence of enjoyment in the company of

men, constancy in the wisdom of the Self, understanding of the object of essential wisdom—all this is declared to be the Wisdom; what is other than this is ignorance' (*BG*, 13. 8-12).

By 'self-identification' is meant the identification of one's ego with another. The word 'Wisdom' at the end, is used in the sense of 'that which leads to Gnosis'. That 'dissolution of the mind' also conduces to Gnosis is recognized alike by *śruti* and *smṛti*. The *śruti* says: 'The contemplator then sees Him (Brahman devoid of characteristics)' (*Muṇ.*, 3. 1. 8). 'The wise one rises above joy and sorrow, finding the (Self-)effulgent Lord through the *yoga* of the knowledge of the Self' (*Kaṭha.*, 2. 12). The latter text implies that the wise one realizes the Effulgent One, through that *yoga* which consists in concentration on the subjective Self. The *smṛti* also says:

'Salutation to that Self—all-Gnosis—the Effulgence, which is seen by those ascetics who, devoid of sleep, with the breath held under full sway, contented, and exercising supreme check over the senses, devote themselves to It through *yoga*' (*Śā. parvan*, 46. 55).

Thus is established the principal and subordinate relation, one to the other, of the triad, (Gnosis, the obliteration of latent impression and the dissolution of the mind) from the standpoint of *jīvanmukti* and *videha-mukti*.

It may, at this stage, be asked whether, if these three have already been accomplished by the seeker, they survive automatically, even after the stage of the

Renunciation of the knower has been reached, or whether any fresh effort is necessary, even after this, to accomplish these three over again. The first alternative is not possible, for, if, like Gnosis, the other two can be accomplished without any effort, there would be no scope for attaching the degree of importance due to the principal to them (namely, the other two). The second alternative also will not hold good. For, if Gnosis is also to depend upon effort like the other two, there will be no scope for its being treated with the indifference due to its subordination as indirect means. This would not in any way vitiate our position, for, we recognize the mere automatic survival of Gnosis and the necessity of effort to accomplish the other two. To explain. The student fit for the acquisition of Gnosis is of two kinds: he who has passed through the prescribed course of devotion, and he who has not yet done so. If he enters upon Gnosis, having gone through devotion to the extent of actually realizing the object of devotion, owing to the firm hold of the obliteration of *vāsanā* and the dissolution of the mind, on him, the Renunciation of the knower as well as *jīvanmukti* will follow Gnosis of their own accord. Such is the real student spoken of in the *śāstra*. As, while dealing with such a student, the *śāstra-s* make mention of the Renunciation of the knower and the Renunciation of the seeker, though sufficiently distinct from each other, they appear as if they are mixed up in character. Nowadays men rush in quest of Gnosis, out of sheer curiosity, in most cases even without going through the

preliminary stage of devotion, *upāsanā*. They even reach the stage of the obliteration of *vāsanā* and the dissolution of the *manas* for the time being, and in consequence, study, contemplation and assimilation (of the Vedānta) are also fully accomplished by repeated application to these three; ignorance, doubt and false perception are demolished; and real Gnosis is achieved. In the absence of a more powerful means to counteract it and of any cause which can resuscitate the ignorance dispelled by it, the resultant Gnosis does not fade. But then the obliteration of latent impression and the dissolution of the mind are easily extinguished, like a lamp exposed to the breeze, for want of steady application and in consequence of being influenced, from time to time, by the fruit-bearing previous *karman*. Says VASIṢṬHA:

'Effort in this direction is more difficult than those mentioned before, for, the obliteration of latent impressions is very hard to accomplish, harder even than uprooting the Mount Meru' (*Lagh. Yo. Vā.*, 28. 109).

Arjuna too observes:

'For the mind is verily restless, O Kṛṣṇa! it is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind' (*BG*, 6. 34).

Thus, therefore, the mendicant-knowers (*saṃnyāsin-s*) of the present day have Gnosis as an automatic survival; further, it is obvious that the obliteration of latent impressions and the dissolution of the mind could be brought about only by personal effort.

If it be asked what is meant by this 'latent impression' (*vāsanā*), the obliteration of which is so often prescribed as the object of personal effort, says VASIṢṬHA in pıoceeding to describe its nature:

'Latent impression may be described as that hankering after things, which gains such mastery over the mind, as to preclude even inquring into their antecedents and consequents. He at once becomes that which he identifies himself with, by force of strong and deep attachment and loses, O strong armed one! memory of every other thing in the act. The man thus subdued by *vāsanā*, fiixng his eye on anything whatever, is deluded into believing it as the real thing; owing to loss of control due to the powerful influence of *vāsanā*, the object (thus perceived) gives up its real form. Thus does one with beclouded eye perceive everything quite in this deluded fashion, like one under the influence of a strong intoxicant' (28. 48-51).

The attachment that the races of mankind develop, each in its own sphere, towards the traditional customs and manners of their respective countries and communities, as well as towards their mother-tongue, irrespective of the correct or incorrect form of the words used and such other kinds of attachment may be broadly cited as examples of this. While dealing with the various kinds of *vāsanā* we shall give particular instances. Keeping in view the *vāsanā* of the kind above described, it is said in *Bṛhadāraṇyaka*: 'He shapes his ideas in accordance with his desires, he does such acts as fulfil his ideas, he becomes that which he does' (*Bṛ*. 4. 5. 4). The kinds of *vāsanā* are mentioned by Vālmīki:

'*Vāsanā* is of two kinds: pure and impure; the latter leads to frequent incarnation, the former puts an end to all incarnation whatever. The second kind of *vāsanā* is described by the wise as of the form of extra dense ignorance, made up of intense egoism, bringing about birth and death in succession. The other, like seeds sown after being baked on fire, does not send out the sprout of re-incarnation, but continues only for the sake of the body, having known the Thing to be known' (1. 10-12).

'Ignorance' is that which veils the distinction between the five sheaths comprising the physical body (*anna-maya*) and others and the transcendent Witness of them all, i.e. *cid-ātman*. 'Of the form of extra dense ignorance'—As milk is curdled on being mixed with butter-milk, or as melted clarified butter is congealed on being exposed for a long time in a cool place, so does this *vāsanā* (through ignorance). Denseness in this instance refers to the series of delusions brought about by *vāsanā*. The Lord refers to this *vāsanā*, while explaining the life of the lower self.

'Demoniacal men know neither right energy, nor right abstinence; nor purity, nor even propriety, nor is truth in them. "The universe is without truth, without basis," they say, "without God; brought about by mutual union, and caused by lust and nothing else". Holding this view, these ruined selves of small understanding, of fierce deeds, come forth as enemies for the destruction of the world. Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves. Giving themselves

over to unmeasured thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all, held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments' (*BG*, 16. 7-12).

Those demoniacal men declare the universe to be without truth, i.e. without what is recognized by the authoritative scriptures, namely, the Veda-s and the Purāṇa-s. In other words, they do not recognize the Veda-s, etc. as authoritative. Hence they deny the creation and direction of the universe by *Īśvara*: If so, whence, according to them, is the origin of this universe? It is brought about only by the union of the sexes; and what else? There is no such other thing. Only the lust of men and women by its flow is the cause of this. Intense egoism too is touched upon in the same place.

'This to day has been won by me, that purpose I shall gain; this wealth is mine already, and also this shall be mine in future. I have slain this enemy, and others also I shall slay. I am the lord, I am the enjoyer, I am perfect, powerful, happy; I am wealthy, well-born, what other is there that is like unto me? I will sacrifice, I will give alms, I will rejoice. Thus deluded, by unwisdom, bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into a foul hell' (*BG*, 16. 13-16).

This explains also the cause of re-incarnation; this, however, is again touched upon, thus:

'Self-glorifying, stubborn, filled with the pride and intoxication of wealth, they perform lip-sacrifices for ostentation, contrary to scriptural ordinance. Given over to egoism, power, insolence, lust and wrath, these malicious ones hate Me in the bodies of others and in their own. These haters, evil, pitiless, vilest among men in the world, I ever throw down into demoniacal wombs. Cast into demoniacal wombs, deluded, birth after birth, attaining not to Me, O son of Kuntī! they sink into the lowest depths' (*BG*, 16. 17-20).

The pure *vāsanā* is of that kind which 'knows the Thing to be known'. The form of the thing to be known is thus set forth by the Lord in chapter 13 of the *Bhagavad-gītā*:

'I will declare that which ought to be known, that which being known, Immortality is enjoyed—the beginningless, supreme ETERNAL, called neither being nor non-being. Everywhere THAT has hands and feet, everywhere eyes, heads, and mouths; all-hearing, THAT dwells in the world, enveloping all. Shining with all sense-faculties, without any senses; unattached, supporting everything; and free from qualities, enjoying qualities; without and within all beings, immovable and also movable; by reason of ITS subtlety, imperceptible; at hand and far away is THAT. Not divided amid beings, and yet seated distributively; THAT is to be known as the supporter of beings; THAT devours and THAT generates. THAT, the Light of all lights, is said to be beyond darkness; Wisdom, the object of Wisdom, by Wisdom to be reached, seated in the hearts of all' (*BG*, 13. 13-18).

Here are set forth the conditioned and unconditioned forms (of Brahman), with a view to facilitating

the comprehension of Its *taṭastha-lakṣaṇa* and *svarūpa lakṣaṇa*. A random quality applied exclusively to signify a thing is its *taṭastha-lakṣaṇa*; for instance, 'the crow-resting house of Devadatta'. So also that which defines a thing in relation to all time is its *svarūpa-lakṣaṇa*; for example, 'that which is highly luminous is the moon.'

It may here be stated: *vāsanā* has been described as that which 'precludes even enquiry into the antecedents and consequents of things'; knowledge of the thing (which is set down to pure *vāsanā*) cannot be acquired without reflection; hence, in the case of pure *vāsanā*, such a description does not hold good. This need not be so; for, in the description of *vāsanā*, the words, 'which gain such mastery over the mind,' have been added. In the same way as, by such mastery over the mind in numerous previous incarnations, the sense of 'I' and 'mine', desire, anger and the rest come to us, out of impure *vāsanā* in this life, without any instruction from others, so the thing at once presents itself before the mind, like jars, etc., directly cognizable by the senses, without the help of any words, explanation or reasoning, in consequence of its (mind's) entire identification with it, by long continuous and ardent [1] application, although the first knowledge thereof is obtained through reflection. Pure *vāsanā* is that activity

[1] These words refer to a well-known *sūtra* of Patañjali: *Dīrghakāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ*: concentration is confirmed when carried on with long continuous and ardent application.

of the senses which is still pervaded with an undercurrent of the perception of the Thing; it is of use only in keeping the body alive; it leads neither to the life of the lower self consisting of hypocrisy, vanity, and the rest, nor to the production of *dharma* and *adharma* (religious merit or demerit) leading to future incarnation. Grains of corn, such as paddy and the like, baked on fire, may be stored in a granary; however, they can be of no use either for delicious food or for producing any fresh corn.

Impure *vāsanā* is of three kinds: those relating to the world, to learning and to the body. *Loka-vāsanā* (concern for the opinion of the world) consists in that strong desire of the mind which takes the form of 'I shall so conduct myself that the world around would not censure me, but would, on the other hand, praise me'. This is impure, inasmuch as it involves something which is impossible of achievement. Vālmīki asked Nārada in many ways: 'Who, at the present day, in this world is virtuous and who is valiant?' (*Rāmā.*, 1. 1). Nārada said in reply 'He is verily Rāma, the one born of the Īkṣvāku-s, known to all the world' (ibid.). Yet the world spared not the same Rāma and his wife Sītā, ths crest-jewel of chastity and the Mother of the world, and attached to their names a stigma shocking to the ear. If such spotless beings fared thus at the hands of the world, what need be said in regard to others? Similarly, there is slandering prevalent on a large scale, with reference to local peculiarities. The southern Brāhmaṇa-s upbraid their northern fellows,

well-versed in Vedic lore, as flesh-eaters; the northern Brāhmāṇa-s retaliate by finding fault with the southern custom of marrying the daughter of a maternal uncle and of carrying earthenware in their travels. The *bahvṛca-s* of the *Āśvalāyana-śākhā* look upon the *Kāṇva-śākhā* as inferior to theirs; while the *Vājasaneyin-s* think otherwise. Thus, from the learned down to women and ignorant herdsmen, is found this general tendency to glorify one's own family, section, relatives, gods and so on, and to belittle those of others. It has been said with this in mind:

'The pure man is looked upon as a devil, the clever man as presumptuous, the man of forbearance as weak, the strong man as cruel, the absent-minded man as a thief, and the handsome man as lewd.—Who can please the world!' Also: 'there is no expedient within knowledge wherewith one can satisfy all people. One's own good should, by all possible means, be looked to. What can the myriad-tongued world do?'

Looking, therefore, upon the *vāsanā* of public opinion as entirely impure, books treating of liberation advise the foremost of yogin-s to treat censure and praise alike.

Pride of learning (*śāstra-vāsanā*) is of three kinds: Addiction to study, addiction to many subjects, and addiction to the observance of injunctions laid down in religious books. The first kind of this vice is seen in Bharadvāja, who, though he had applied himself to the study of the Veda-s in three successive lives, began, at

the instance of Indra, to study the remainder of Vedic lore, even in the fourth. As this kind of study is not within the range of possibility, it is set down among impure *vāsanā-s*. Indra, of course, cured Bharadvāja of this vice by explaining to him the impossibility of such study and initiated him into the mysteries of the conditioned Brahman, with a view to making him achieve a higher end than what could be attained by such study. All this has been set forth in the *Taittirīya-brāhmaṇa*.

Addiction to many subjects of study is similarly of the nature of impure *vāsanā*, inasmuch as it is not the highest aim of life, as is seen in the *Kāvaṣeya-gītā*. A sage, by name Durvāsas, came with a cart-load of *śāstra*-books to pay his respect to the god Mahādeva. In the learned assembly of that god, when Nārada poked a joke at him, by comparing him to the ass carrying a load on his back,[1] he was fired with such anger as led him to throw away all his books in the salt ocean and was thereafter initiated by the god Mahādeva into the mystery of Self-knowledge; for, Self-knowledge never comes from the study of books alone to him who has not developed the faculty of introspection, nor obtained the good grace of a Guru. The *śruti*, too, has it: 'This Self is not realizable by study, nay, not even by

[1] Vide *Uttaragītā*: 'As the ass carrying a load of sandalwood is conscious only of the burden, not of the fragrant wood, so, indeed, does he carry them about like a mere burden, who, having studied the *śāstra-s*, knows not their real import and essence.'

intelligence, nor by much learning' (*Kaṭha.* 1. 2. 23). Elsewhere too, it has been said:

'What is the good of vainly chewing the dirty rag of talk about many *śāstra-s*? Wisemen must, by all means, try to catch a glimpse of the Light within. Though one might have studied all the four Veda-s and all the *Dharma-śāstra-s* in the world many times over, one knows not the true essence of Brahman, even like the ladle that knows not the flavour of the food it helps to serve' (*Mukti. Up* 2. 63, 65).

Nārada, though well-versed in all the sixty-four subjects of education, was still ignorant of the Self; feeling remorse, he resorted to Sanatkumāra as his teacher. This has been described in the *Chāndogyopaniṣad.*

Addiction to the observance of religious injunctions is seen in Nidāgha, as described in the *Viṣṇupurāṇa.* Likewise, in Dāśūra of the *Yogavāsiṣṭha.* Nidāgha, though frequently instructed by Ṛbhu, was not cured for a long time, of the blind faith in the observance of religious injunctions; while Dāśūra, through the blindness due to intense faith, was not able to select any *pure* spot throughout the world, for the performance of his religious ceremonies. This mad desire for *karman*, as it gives rise to re-incarnation, is set down among impure *vāsanā-s.* Says the *Muṇḍaka* (*-upaniṣad* of the *Atharvaveda*):

'Perishable (and) transient are, verily, the rituals allotted to the eighteen[1] supporters of the sacrifice; for, it is

[1] Sixteen priests, the master of the house and his wife, make up the eighteen.

said that *karman* of such kind is of an inferior kind. Fools, who consider this (*karman*) as superior, undergo, over and over again decay and death. Fools, fancying themselves wise and learned in the midst of ignorance, go round and round, oppressed by misery, as blind people led by a blind man. Living in ignorance in various ways, fools imagine, 'We have attained our end.' Because performers of *karman*, from attachment (to the world), are not possessed of wisdom of the right sort, therefore, suffering unhappiness, they lose heaven, when the fruit of their *karman* has become nought. Fancying oblations and pious gifts (lead to) the highest (object of man), fools do not recognize any other (as the cause of good). Having enjoyed (the fruit) of their works, in the high place of heaven, which (high place) they gained by their actions, they enter (again) this world or the one that is lower' (*Muṇ*. I. 2: 7-10).

The LORD also has said (in the *Bhagavadgītā*):

'Flowery speech is uttered by the foolish, rejoicing in the letter of the Veda-s, O Pārtha! saying: "There is naught but this"; with desire for self, with heaven for goal, they offer birth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship. For them who cling to pleasure and lordship, whose minds are captivated by such teaching, is not designed this determinate Reason, on contemplation steadily bent. The Veda-s deal with the three constituents, be thou above these three constituents, O Arjuna! beyond the pairs of opposites, ever steadfast in purity, careless of possessions, full of the Self. All the Veda-s are as useful to an enlightened Brāhmaṇa, as is a tank in a place covered all over with water' (*BG*, 2. 42-44).

Inasmuch as pride of learning (*śāstra-vāsanā*) is the cause of vanity, it is impure. It is mentioned in the sixth chapter of the *Chāndogya*, that Śvetaketu, after having mastered all the Veda-s in a short time, was so much puffed up as not to behave modestly even towards his father. So also the *Kauṣītakibrāhmaṇa* and the *Bṛhadāraṇyakopaniṣad* speak of Bālāki, who, vain with his knowledge of a few forms of devotion (*upāsanā*), went round many countries, beginning with Uśīnara, everywhere asserting his omniscience and dealing insolently even with the best of Brāhmaṇa-s and lastly had the impudence to offer to instruct Ajātaśatru, the crest-jewel of all Knowers of Brahman, at Kāśī.

Vāsanā relating to the body (*deha-vāsanā*) admits of three divisions: False identification with the Self; false acquisition of grace; and false relief from inherent evil. Identification of the physical body with the Self has been thus set forth by the Bhāṣyakāra: 'The body with consciousness is alone the Self, thus do understand the uninitiated, as well as the Laukāyatika-s (i.e., the Cārvāka-s)' (I. 1. 1). The *Taittirīyopaniṣad* explains the same vulgar notion with the words beginning with 'This *Puruṣa* is all food and water,' and ending with 'therefore It is food' (2. 1. 2). The *Chāndogya* also mentions in the eighth chapter, how Virocana, though instructed by Prajāpati, due to the perverse bent of his mind derived confirmation therefrom of his false conviction, that the body is the Self, and taught the same to his people—the *asura-s*.

The acquisition of bodily grace is two-fold: the way of the world and that which is set forth in religious books. The acquisition of a good voice and the like is of the first kind. People are seen striving, by drinking oil, swallowing pepper and similar ways, to sing or chant the Veda-s with a mild soft voice. Men use highly nutritious food and drugs to get a soft skin; they use fragrant ointments, powders, fine clothes and ornaments, to impart grace to the form; they use flowers and sandal-paste for perfume. The second kind of bodily grace they bring about, by a dip into the waters of the holy stream of the Ganga—by the sprinkling and sipping of water used in bathing the *śālagrāma* and so on. The relief from inherent evil consists in curing disease by the use of such medicines as may be prescribed by some doctor and also in rinsing the mouth and the like. This is the ordinary method of relief. The extraordinary method consists of washing, sipping holy water (*ācamana*) and the like prescribed by the Veda. The impurity of the *deha-vāsanā* described above will just be explained. Identification of the Self with the body, as it is unsupported by any scriptural authority and is the source of much misery, is certainly 'impure'. Regarding this there has been vehement condemnation by all former teachers. The acquisition of bodily grace, we do not practically see anywhere. Well-known musicians and teachers fail to acquire a good voice, notwithstanding unremitting effort in that direction. Imparting softness of touch or nourishment to the body is not a necessary consequence of human effort. The grace and fragrance are all in the

clothes and flowers which produce them and not of the body (which wears them). Hence it is said in the *Viṣṇupurāṇa*:

'If the deluded fool loves the body, a mere collection of flesh, blood, pus, fæces, urine, muscles, fat and bones, he will verily love hell itself! To him who is not disgusted with the nasty smell from his own body, what other argument can be adduced for detachment?'

The bodily grace that comes of observing religious injunctions is counteracted by other injunctions more powerful than the first, even as the injunction, 'One should not kill any being whatever,' has an exception in 'The victim of the *Agnīṣoma* must be sacrificed.'

The philosophy (of *mokṣa*) expounded herein is far more powerful than others:

'He who sees the Self in his mortal frame, which is after all made up of the three humours, who regards his wife, child and the rest as really *his*, who attributes divinity to things earthen, who attaches sanctity to the water (in a place of pilgrimage), but by no means holds in veneration the worthy wise men—such a man is verily the ass that carries fodder for cattle.'

'The body is all impurity, the one within (the *Ātman*) is all purity. Knowing that the two are thus poles asunder, to which of them should purity be prescribed?'

Though these verses apparently discourage the attempts at relieving the body of inherent evil, and not the attempt at the acquisition of bodily grace, still they only discourage the latter, as it is absolutely impossible

to acquire bodily grace, so long as its very opposite evil quality inherent in the body itself strongly prevails.

The supreme impurity of the body is set forth in the *Maitrāyaṇīyaśākhā*:

'What is the use, O Lord! of desires and enjoyments for this worthless stinking body, rendered impure by the bones, skin, muscles, fat, flesh, semen, blood, tears and purulent exudation from the eye—a veritable storehouse of fæces, urine and the three humours?' (1. 1. 2).

'This body of ours, generated by mere sexual intercourse and devoid of intelligence, is placed as it were in the veriest hell, coming out of the urinary orifice, gaining rigidity from the bones, plastered with flesh, covered with skin and turned into a storehouse filled with fæces, urine, bile, phlegm, fat, lymph, membrane and numerous other impurities of the same kind, like a treasure-house filled with treasure' (3. 4).

It is not always certain that medical treatment will cure the disease one may be suffering from. Disease once allayed may reappear at some other time. Who can, even with the greatest difficulty, attempt cleansing this nasty body, with its nine orifices continually excreting the dirtiest filth and numerous pores ever letting out perspiration? Teachers of yore have well said:

'Bodies with nine holes bored in them, continue to leak like earthen pots; no amount of external washing can purify them; as for internal purification it is simply nought.'

Hence *deha-vāsanā* is impure. VASIṢṬHA has the same in mind, when he says:

'The conviction, "From head to foot I am only the form which my father and mother gave me," is, O Rāma! born of a wrong point of view and leads to bondage. That is walking into Death's trap; that is the snare leading into the hell of *Avīci*; that is the labyrinth in the forest of *Asi-patra* (tree with sword-leaves)—the thought: "I am this body." This way of thinking must, by all means, be given up, even if confronted with utter ruin. One, desirous of one's own good, should not even come in contact with it, as with the *pulkasa* woman carrying dog's flesh' (*Lagh. Yo. Vā.* 20. 42; 18. 16-17).

These three *vāsanā-s* then, relating to the world, learning, and the body, though apparently agreeable to the mind of the uninformed, should entirely be given up by those who have acquired discrimination; for, they obstruct the rise of knowledge in the seekers and interfere with the permanence of Gnosis acquired by the knower. Hence the *smṛti*:

'Gnosis does not rise with its full effulgence in that puny being, who is all-beclouded with the three *vāsanā-s*, i.e., fear of public opinion, pride of learning and undue affection for the physical body' (*Sū. saṃ.* 4. 14. 51).

The impurity of that *vāsanā* of the mind assuming the form of hypocrisy, vanity and the like, which makes up the life of the lower self, is too well-known, as it leads to perdition. These four kinds of *vāsanā-s* should, therefore, be destroyed by some means or other.

The mind, too, must be dissolved even as the *vāsanā-s* should be destroyed. The *vaidika-s* do not accept the

definition of the mind, as given by the *tārkika*, that the mind is an eternal substance of atomic dimension, as, in that case, the dissolution of the mind can hardly be accomplished. On the other hand, the mind is, to them, that substance which has parts, which is not eternal, which is ever capable of transforming itself, like lac, gold and such other things, into various forms. The *Vājasaneyin-s* (*Bṛhadāraṇyakopaniṣad*) thus define its nature and bear testimony to its existence. 'Desire, will, doubt, belief, disbelief, resoluteness, irresoluteness, shame, intelligence, fear,—all these make up the mind' (*Bṛ*. 1. 5. 3). So much about its nature. In other words these transformations, beginning with desire, coming about as occasions arise, are quite clearly perceived directly by the Witness, as earthenware, etc. are directly by the eye. The material cause of all these percepts is, therefore, the mind. The testimony for its existence is thus set forth in the same place: 'I had my mind engaged elsewhere, so I did not see; I had my mind engaged elsewhere, so I did not hear' (*Bṛ*. 1. 5. 3). 'One sees through the mind, through the mind one hears' (*Bṛ*. 1. 5. 3). The meaning of the above is this. Here, through the application of the *anvaya* (positive) and *vyatireka* (negative) methods, is borne out the existence of that common cause of perception of all objects (the mind), by the attention or want of attention of which a pot exposed to full light and in the direct range of the eye, or a Vedic *mantra* loudly repeated in the direct range of the ear, is perceived or not perceived. (Says the *śruti*): 'Hence also, one touched on the back perceives through

the mind ' (*Bṛ*. 1. 5. 3) would be an illustration. 'Hence' means: having thus established the existence of the mind, both by the definition of its nature and the testimony of its existence. Devadatta, though touched upon his back by some one, feels the touch particularly as of the hand, the fingers, and so on. The eye does not see the spot, while the skin can cognize but the hardness or softness of the touch and no more; whence it would follow, by elimination, that the mind alone is the cause of such particular knowledge. It is called *manas* from its function of simple thinking; it is called *citta* when it localizes the sensation, in other words, performs an act of perception. *Citta* is of the form of *sattva*, *rajas* and *tamas*, as radiance, outgoing energy and delusion are to be seen there. Radiance and the rest are pointed out as results of these forms in the description of a *guṇātīta* (in the *Bhagavadgītā*); for it says: ' (He), O Pāṇḍava! (who hates not) radiance, (nor) outgoing energy, (nor) even delusion, etc. ' (*BG*, 14. 22). So also the Sāṃkhya: ' Radiance, outgoing energy and delusion are mentioned as principal guides.' ' Radiance ' here means intelligence, wisdom, not the form, white and shining, for it has been said:

> ' From *sattva* wisdom is born and also greed from *rajas*; heedlessness and delusion are of *tamas* and also unwisdom ' (*BG*, 14. 17).

Bliss too, is, like wisdom, a result of *sattva*, for, we have it:

'*Sattva* attaches to bliss, *rajas* to action, O Bhārata! *tamas*, verily, having shrouded wisdom, attaches, on the contrary, to heedlessness' (*BG*, 14. 9).

The *guṇa-s*, constantly changing their form one after another in a series, like the waves of the ocean, allow any one of themselves to gain mastery over the rest, which stand neutralized for the time. It has been said:

'Now *sattva* prevails, having overpowered *rajas* and *tamas*, O Bhārata! now *rajas*, having overpowered *sattva* and *tamas*; and now *tamas*, having overpowered *sattva* and *rajas*' (*BG*, 14. 10).

Also:

'They destroy themselves and become destroyed like the waves of the ocean.'

When *tamas* predominates, there arises the life of the lower self; the predominance of *rajas* gives sway to the three *vāsanā-s* relating to the world, etc.; when *sattva* gains mastery, the life of the higher Self is established. It has been said with this in view:

'When the wisdom-light streams forth from all the gates of the body, then it may be known that *sattva* is increasing' (*BG*, 14.11).

Though the 'inner sense' (mind) appears to be endowed with all the three properties, its principal material cause is *sattva* alone; and *rajas* and *tamas* are only accessories. Hence it is that *sattva* is the residual native form of the mind of a man of Gnosis, when he has done away with *rajas* and *tamas*, through application to *yoga*. It has been said with this in mind:

'The mind of the man of Gnosis is no mind at all, for, such mind is called *sattva*.'

This *sattva*, being void of all *rajas*, the cause of fickleness, is always one-pointed. It is also very subtle in consequence of its being void of *tamas*, the cause of the gross forms assumed by the not-self, the child of false imagination. Hence this *sattva* is fit to receive the light of the *Ātman*. Says the *śruti*: 'It is seen with the one-pointed and subtle intellect by men of subtle vision' (*Kaṭha.*, 1. 3. 12). It is not possible to determine the quality of jewels, pearls and the like, with the help of a lamp, whose flame oscillates in the breeze; nor can a piece of fine cloth be sewn with a large crowbar, as with a needle.

It is only this *sattva*, which becomes the *citta* of the non-Yogin-s, when affected by *rajas* mixed with *tamas*, as it is roused into consciousness by the numerous ideas which originate from the sense of duality. With the preponderance of *tamas*, this *citta* gains in bulk, by gathering to itself the elements which constitute the life of the lower self. Says VASIṢṬHA:

'The mind finds the elements of fattening itself by imagining the not-self to be the Self, by taking the body for the Self, and also by attachment to child, wife and relatives. The mind certainly regales itself with the various dishes of egoism, and fattens itself upon the thought, "This is mine", by deriving pleasure from swirling in the filth of 'mine-ness' it creates. The numerous ways in which the world is looked upon as a source of unmixed good, despite the various forms

of disease—mental and physical—obtaining there, the conventionality which divides things into good and bad, affection, greed, the acquisition of jewels, wealth and women,—all these allurements tend to nourish and fatten the mind. The serpent of the mind grows bulky on draughts of the milk of avarice, by deriving strength from breathing in the atmosphere of enjoyment and by exercising itself on (the field of) faith' (*Lagh. Yo. Vā.*, 24. 17-21).

'Faith' here refers to the false faith one has in the permanence of things which are really illusory. 'Exercising' is moving hither and thither. Thus is set forth the nature of *vāsanā* and *manas*, the pair to be got rid of.

Next, the obliteration of *vāsanā* and the dissolution of the *manas* are dealt with. Vasiṣṭha refers to the method of bringing about the former in the following:

'Bondage is nothing but the bond of *vāsanā-s*, while liberation is but the obliteration of such *vāsanā-s*. Having given up all *vāsanā-s*, give up the desire for liberation as well. Surrendering, first of all, the mental *vāsanā-s* and those relating to objects of enjoyment, set up the current of pure *vāsanā-s*, such as friendship and the like. Even though outwardly attached to these, give them up from within. Tranquil at heart and attaining mental equilibrium, remain attached to Gnosis pure and simple. Get rid of even this, which is, after all, conceived by the mind and the intellect. Resting firmly on the *residuum*, abandon even the means whereby you have given up all all along' (ibid., 18. 20-3).

The words 'mental *vāsanā-s*' (*mānasa-vāsanāḥ*) refer to the three *vāsanā-s* mentioned before, namely, of the

world, learning and body. '*Viṣaya-vāsanā-s*', those relating to objects of enjoyment, refer to the life of the lower self, consisting of hypocrisy, pride and the like. This twofold division of *vāsanā-s* is based on the weakness of the one and the strength of the other. Or, the basis of such division may also be understood thus: By 'objects' are meant sound, touch, form, taste and smell. Mental *vāsanā* is that impression which is born of the desire for these; *vāsanā-s* relating to objects are impressions born of actual enjoyment of desired things. With this rendering before the mind, we may consider the four[1] kinds of *vāsanā-s* previously referred to as included in these two; for, there can be no other *vāsanā* beyond the (mind) within and the (objects) without.

It may be asked: 'how is it possible to "give up" *vāsanā-s*? For, *vāsanā-s* have no form such as would permit of their being thrown out by the hand, as dust and straw swept with a brush.' This need not trouble you; for this giving up is as much possible, as the 'giving up' implied in fasts and vigils. Eating and sleeping, which are natural occurrences in life, have no form whatever and yet all keep fasts and vigils which consist only of giving these up. The same may apply in the present instance as well. If you say, the vow we take, after muttering the prescribed *mantra* 'Passing this day without food, etc.' and the care we bestow thereafter on keeping it up, make all the 'giving up'

[1] Namely, of the body, learning, and the world, and mental *vāsanā-s*.

implied therein, we reply—'there stands nothing, no one with a club, to prevent you from entering on the same line of argument with regard to the 'giving up' in this instance also.' For, the vow here consists in uttering the formula of renunciation (*praiṣa*),[1] after which you may keep the vow with all possible care. Those who cannot pronounce the Vedic formula may take the vow in their own vernacular. If you say, in fasts we do not touch vegetables, soup, rice and the like, here too there is the avoiding of all contact with flowers, perfumes, women and the like. Whereas you have, in the first instance, pastimes provided in the form of listening to the exposition of the Purāṇa-s, worshipping the gods, dancing, singing, playing on musical instruments and the like, which all tend to draw the mind away from hunger, sleep, or sloth, you have here the corresponding provision of pastime for the mind in 'friendship and the rest'. 'Friendship and the rest' are mentioned by Patañjali in his aphorisms: 'The mind (becomes) clarified by the practice of friendship, compassion, complacency, and indifference respectively, towards happiness, misery, virtue, and vice' (1.33). The mind is muddled by love and hate, and virtue and vice. Patañjali thus defines love and hate: 'That which dwells on pleasure is love' (2. 7). 'That which dwells on pain is hate' (2. 8). A peculiar transformation of the mind of the form 'may all kinds of pleasure be mine,' is concomitant with pleasure of any kind enjoyed by one.

[1] See foot-note, page 182.

Such enjoyment (of pleasures of all kinds) is impossible for want of adequate means, either well-known or revealed (only to the seers). The hankering after such pleasures muddles the mind. If, however, such a person should show a friendly disposition towards those who are happy and should so far identify himself with them as to feel that they are all his, the moment he feels himself in the full enjoyment of their happiness, his hankering vanishes. By way of illustration may be cited the case of a person without a kingdom, who yet looks upon the kingdom of his son or some other relative as his own. Hankering being thus put an end to, the mind becomes transparently clear, like a river during the *śarad* season,[1] after the rainy season is over.

The same is true of the transformation of the mind which takes the form: 'May all such pain be never mine'. This feeling of pain is, however, not easy to get rid of, as long as disease, enemies, tigers and the like continue to exist; nor is it entirely possible to do away with the causes of pain. Thus, then, the feeling of hatred or dislike consumes the heart like fire. When, through the exercise of compassion for every miserable being, one feels, that others, like oneself, should never experience pain of whatever kind, the mind becomes clear, as the hatred felt towards the enemies and the like vanishes. Hence it has been said:

[1] The Indian season between the rains and winter.

'Life is as dear to all beings as it is to oneself; the wise feel compassion for every being, taking their own selves as the standard (of comparison).'

Great men show how this can be achieved:

'May all be happy in this world; may all enjoy immunity from disease; may all find themselves at their best; let no one come to grief.'

Moreover, all beings, by nature, do not lean towards virtue, but are prone to vice. It is said:

'Men love the benefits of virtue, but do not act virtuously; while abhorring the wages of sin, they persist in committing it.'[1]

These acts, virtuous and vicious, both lead to remorse; the form of which, the *śruti* describes thus: 'Ah! why did I never do good, why did I indulge in sin?' (*Tai. Up.*, 2. 9.) If one should feel exultant at the sight of virtuous men, one would, out of such *vāsanā* (habit), turn, of one's own accord, to acts of virtue with a clear conscience. Similarly if one shows supreme indifference towards the sinful, one easily keeps oneself off from sin. Thus, there being no cause for remorse, the mind gets clarified.

From the feeling of friendliness for those who are happy, there follows not only absence of attachment but also the disappearance of malice, jealousy, and the like.

[1] Cf. 'I know what is right, but feel no inclination to follow it; I know what is wrong but cannot desist from it.' Hence nothing is possible without Lord's grace.

Malice is attributing vice to virtue. Jeaolusy is impatience of the superiority or virtue of another. When out of friendliness, the happiness of others is made our own, how can there be malice and the like ? The methods of freedom from other vices of the same kind should be inferred accordingly, in the same manner. When, by cultivating the habit of feeling compassionate towards the miserable, the feeling of hatred, which culminates in the destruction of the enemy and the like, goes away from one, along with it, the vanity begotten of one's finding oneself in a position just the opposite of misery, i.e., happiness, also vanishes. It is this vanity which is referred to, while speaking of egoism, under the life of the lower self:

> 'I am the lord, I am the enjoyer, I am perfect, powerful, happy; I am wealthy, well-born; what other is there that is like unto me? ' (*BG*, 16. 14-15.)

The question may arise: 'You say that turning to acts of virtue is the fruit obtained by one who feels exalted at the sight of virtuous men. Will not such a turn of mind be quite inappropriate in a yogin? For, in a previous passage dealing with the impure *vāsanā* relating to learning, acts of virtue have been included.' This need not be so, for, it is only acts of piety done with a motive, such as *iṣṭā-pūrta*, etc. that are included under that impure *vāsanā*, as being causes of re-embodiment. The virtue here implied is that result of the practice of *yoga* which, being 'neither white nor black,' does not lead to re-embodiment. 'Being neither white nor

black' is thus referred to by Patañjali: 'Actions are neither white nor black, in the case of yogin-s; they are of three kinds, in the case of others' (4. 7). *Karman* with a motive, being enjoined (by the Scripture), is white, *karman* prohibited by the Scripture is black, and that which partakes of both is mixed *karman*. All these three are found 'in the case of others', i.e., 'those who are not yogin-s'. These three lead to three kinds of re-embodiment. Says VIŚVARŪPĀCĀRYA:

'By good deeds a person attains divinity; by bad deeds he is reduced to the hellish state; by a mixture of the two, namely the virtuous and the sinful, he inevitably reaches the human state' (*Nai.* 1. 11).

If you say: though *yoga* is not black *karman*, inasmuch as it is not prohibited, there is nothing to prevent it from being white, it being enjoined (by the Scripture), we demur. For, *yoga* is described as not-*white* with a view to pointing out its being devoid of motive. Hence the yogin's exclusive preference to all action tending to be neither white nor black, namely virtue.

If you still say, on this assumption, even yogin-s, by feeling exultant to the requisite extent at the sight of virtuous men, will turn only to acts of virtue, we say let them by all means do so, for, those only are real yogin-s, who clarify the mind with friendship and the rest. The four qualities comprised in 'friendship and the rest' bear an implication. In addition to these, the life of the higher Self, comprising 'fearlessness, cleanness of life,' etc., the means of Gnosis, namely 'humility,

unpretentiousness,' etc., and the characteristics of the *jīvanmukta*, *sthita-prajña* and others, detailed in the previous chapter, all these are implied, as all these, being of the form of pure *vāsanā-s*, tend to destroy all impure *vāsanā-s* whatsoever.

If you say: 'There are any number of pure *vāsanā-s*; they cannot all of them be cultivated by one, and the attempt to so cultivate them will prove useless,' it is not so. For, it is impossible for the innumerable impure *vāsanā-s*, that could be obliterated by these, to take hold of one's mind. It is not possible for one man to try on himself all the medicines mentioned in the Āyurveda; not is it at all likely that all the diseases, for curing which these medicines are prescribed could catch hold of the body of one and the same person. It being so, one should examine one's own mind and should then apply oneself to the cultivation of such pure *vāsanā-s*, as are thought necessary to counteract the impure *vāsanā-s*, in relation to their number and duration. As one, harassed by children, friends, wife and the like, feels much disgust for them all and betakes oneself to renunciation, so should one, afflicted with the impure *vāsanā-s*, such as arrogance begotten of learning, opulence, pedigree and the like, cultivate 'discrimination' to counteract them. Discrimination has been pointed out by JANAKA:

'Those who, to-day, are at the head of the great, sink, in course of time, to the lowest depth. Alas, O mind! Wherefore do you place such implicit faith in greatness?

Whither has gone the fabulous wealth of emperors? Where are the innumerable worlds created by Brahmā? The old order of things has found its way to oblivion. Why then this foolish faith of thine? Millions of Brahmā-s have come and gone. Myriads of heavens have vanished one after another. Potentates have been turned into dust. What hold have I then on this life? Persons, by the closing or opening of whose eyelids, worlds were created or destroyed, have passed out of memory. Why then should the existence of persons of my type be noticed at all?'

It may here be asked: 'This discrimination precedes the rise of Gnosis, as knowledge of Brahman is not possible without employing means, such as discriminating between the eternal and the non-eternal. We are now dealing with the employment of means, such as the obliteration of *vāsanā-s*, so as to enable the knower of Brahman to enjoy the Bliss of *jīvanmukti*. While so, the introduction of discrimination at this stage will be tantamount to dancing at the wrong moment, i.e. thoroughly out of place.' No such mistake has really been committed. The knowledge of Brahman comes to one only after the mastery of the four means.[1] This is the reputed royal road common to all men. In the case of Janaka, however, through the maturity of previous merit, Gnosis dawned upon him suddenly, as a result of his having heard the *Siddha-gītā*,

[1] The four means are: *Viveka* (Discrimination), *Vairāgya* (Desirelessness), *Ṣaṭ-sampatti* (Acquisition of the six requisites) and *Mumukṣutva* (the Desire for liberation).

even like the fall of a fruit from heaven. Thence discrimination had to be resorted to, for acquiring peace of mind. Therefore discrimination has been introduced quite in its proper place. If still it be said: As discrimination follows immediately after Gnosis, there being no impure *vāsanā-s* at the time, the cultivation of pure *vāsanā-s* is not essential, we say, it is not so. For, though, in the case of Janaka, there was no recurrence of impure *vāsanā-s*, Yājñavalkya, Bhagīratha and others had enough of such recurrence. In Yājñavalkya and in his opponents, Uṣasta, Kahola and others, there was considerable arrogance of learning, for, they took part in disputation with the object of vanquishing their opponents. If you say, they were learned in some lore other than *Brahma-vidyā*, we say no; for the questions and answers, exchanged in the progress of the debate, refer distinctly to Brahman. We cannot also accept the suggestion that, though referring to Brahman, these men had only superficial and not real knowledge of the same; for, that line of argument would lead to the conclusion that the knowledge we have had from their words and instructions is also unreal. Nor is the idea worth entertaining that, though real, their knowledge must, at least, have been indirect; for, we find therein questions referring exclusively to direct cognition (of Brahman) in words such as 'that which is directly, and not indirectly, cognized' and so on. You may yet say: the Ācārya does not tolerate pride of learning in the knowers of the Self, as witness what he says in the *Upadeśa-sāhasrī*:

'He alone is the Knower of the Self and no one else, who has, in the aforesaid manner, given up the idea that he knows Brahman' (*Up.* 12. 13),

and also what is said in the *Naiṣkarmya-siddhi*:

'The Knower of the Self has no pride of such knowledge, for pride belongs to the life of the lower self; if the life of the lower self should affect the Knower, realization of Brahman will be of no use whatever to him' (*Nai.*, 1. 75).

Granting that it is so, it does not matter, for, the 'Knowledge' implied in these quotations is knowledge which ends in *jīvanmukti*; nor would we concede that there is pride of learning in *jīvanmukta-s.* If you say, there can be no light of the *Ātman* in those who engage themselves in debate with a view to vanquishing their opponents, as witness what even the Ācārya has said:

'Attachment to any one of the many fields, wherein the mind exercises itself, is the surest sign of ignorance; how can verdancy be expected in a tree that conceals a consuming fire in its hollow?' (*Nai.*, 4. 67).

We demur, for, he himself grants these very things in the words:

'Let attachment and the like by all means remain; their mere existence can certainly give no offence; for, like the serpent deprived of its fangs, what can *avidyā* do?' (*Vā.*, 4. 4746).

Further, there is no mutual inconsistency between the two; for, it is possible to understand both these

positions with reference to the ascetic of stable wisdom (*sthita-prajña*) and the mere man of Gnosis. If you argue that attachment and the like, in men of Gnosis, will lead to their future embodiment, through merit or demerit, the answer is that it need not be so, for, like unbaked seeds, only desire and the like, begotten of ignorance, lead to future birth, through attachment and the like. On the other hand, in the man of Gnosis there is the mere semblance of attachment and the like, even as seeds already baked in fire are but seeds in name. It has been said with this in view:

'Attachment and the like, even when they come into existence, are burnt up by the fire of discrimination then and there. Where, then, is the chance of their sprouting up? (*Pañca*. 7).

If you maintain, 'In that case, let us concede attachment and the like even to the ascetic of stable wisdom', we emphatically repudiate it; for, even verisimilitude proves harmful. For instance, the rope-snake is known to cause as much fear, for the time being, as a real snake. If you further urge that there is no harm in acting on the assumption that you deal with a mere semblance of reality, we say 'Long life to you!' for, this is verily what we have recognized as *jīvanmukti*.

(To revert then to the point at issue): Yājña-valkya, while engaged in debate, was surely not in this condition (*jīvanmukti*), because he was about to enter upon the renunciation of the knower, with a

view to obtaining peace of mind. He shows, not only the desire to win a victory, but also his greed of gold; for, while carrying away the prize of a thousand cows adorned with costly jewels offered to the various Knowers of Brahman there assembled, he says 'We salute the best one among the Knowers of Brahman; only we have eager longing for these cows' (*Bṛ*. 3. 1. 2). If it be thought that this was only a euphemistic style of expression, adopted by him to insult the other Knowers of Brahman assembled, this will add another fault; for, the other Knowers of Brahman, finding themselves deprived of the prize by him, flew into anger, while he—Yājñavalkya—quite beside himself with anger, cursed Śākalya to death. But, all the same, it should not be supposed that such a heinous sin as killing a Brāhmaṇa would bar his liberation; for, say the *Kauṣītakin-s*: 'He loses not that state by any act whatever, whether it be matricide, patricide, theft or foeticide' (3. 1). ŚEṢA, too, says in his *Āryāpañcāśīti*:

'The Knower of the absolute Truth, being ever pure, is never affected either by the merit or the demerit resulting from the performance of a hundred thousand horse-sacrifices or the murdering of an equal number of Brāhmaṇa-s, respectively' (77).

No useful purpose will be served by dwelling longer on the theme. Even reputed knowers of Brahman, like Yājñavalkya and others, are subject to the influence of impure *vāsanā*. Vasiṣṭha, in an episode (of the great work, the *Yoga-vāsiṣṭha*) speaks of Bhagīratha,

who, though he knew the Truth, while engaged in ruling over his kingdom, finding himself unable to command peace of mind owing to the impact of impure *vāsanā-s*, renounced everything and then only obtained relief. Hence, it follows that one should carefully diagnose the defects due to impure *vāsanā*, even as one would examine, in a carping spirit, the faults in others and then apply oneself to remedy the disease. With this in view, the *smṛti* has it:

'If a man of the world, who is bent on picking holes in the character of others, should, in the same manner, expend his skill in analysing his own, whosoever would not be liberated from the bonds (of ignorance)?'

If, in the first place, it be asked, what is the remedy for the pride begotten of learning, it is essential to know which is meant, whether it is the pride felt by one, intending to impress on others their inferiority, or the pride which others feel, tending to bring about acceptance by one of one's own inferiority. If it is the first, one must constantly have, before one's mind, the idea that such pride will somewhere be crushed. For instance, Śvetaketu, puffed with the pride of his learning, went to the court of King Pravāhaṇa, but stood dumbfounded, when questioned by the Prince on the topic of *pañcāgni-vidyā*, of which he (Śvetaketu) was ignorant. On being taken to task by the prince, he returned crest-fallen to his father and expressed great sorrow at his defeat. The father, who was devoid of such pride, thereupon, sought the favour of the

self-same Prince and obtained that *vidyā* from him. Impetuous Bālāki also, being taken to task by King Ajātaśatru, gave up his pride and became the other's pupil. Uṣasta, Kahola and others, entering into a disputation through pride, were all ousted in argument. If the pride proves to be of the second kind, that is to say, if it appears in some one other than ourselves and tends to make us feel our inferiority at every step, the best course will be to think, 'The other man is simply beside himself with pride; let him slander or insult me; either way I cannot come to grief'. Hence it has been said:

'If they slander the Self (in me), they slander only themselves, of themselves; if they slander my body, they would be looked upon by me as my friends. How can the intellect of that sharp yogin, whom slander and insult verily serve to embellish, be overpowered at all, by the babble of idle prattlers?'

In the *Naiṣkarmyasiddhi* also it has been said:

'What does it matter to him, who has cast off excreta, as some unclean thing, not worthy of being retained in the body, if some one should descant on its unclean nature? In the same manner, when the gross and the subtle bodies have both been given up by one, through discrimination, if one should find fault with them, what recks the knower for such slander? Grief, joy, fear, anger, ambition, illusion, desire, birth, death and the like, belong to egoism, not to the Self' (*Nai.* 2. 16-17).

Slander is spoken of as an embellishment in the *Jñānāṅkuśa*:

'When men, desirous of achieving a high ideal, give up even wealth acquired with considerable pains, with a view to satisfying others, I would consider it a real blessing brought about without any effort of mine, if men should derive satisfaction in speaking ill of me. In this world, where we stumble upon poverty of spirit at every step, and which is devoid of happiness of any kind, if any one should find pleasure in speaking ill of me, let him by all means indulge himself in doing so, either in my presence or behind my back; for, in this world of all-misery, it is very hard to come across even a single occasion for pleasure.'

The *śruti* enjoins insult as an ornament in these words:

'Without deviating from the path of rectitude, the Yogin should so conduct himself as to cause people to avoid his company in sheer disgust.'

Even as the two varieties of pride of learning, subjective and objective, seen in Yājñavalkya, Uṣasta and others, have to be got rid of by proper discrimination, so also should greed of gold and, likewise, anger. The necessity for applying discrimination in the matter of the acquisition of wealth in thus explained:

'There is considerable trouble involved in the acquisition of wealth, likewise in its preservation; should it be lost or squandered, there results extreme anguish. O fie upon wealth, the producer of misery in every way!'

Anger, again, is of two kinds: anger in one's self directed to others, and anger in others directed to one's self. With regard to the first it has been said:

'While thou art angry with one, who does thee harm, why doest thou not feel vexed at the passion itself, which is the inveterate foe of the four chief aims of *dharma* (moral excellence), *artha* (wealth), *kāma* (noble desire), and *mokṣa* (liberation)? How can anger, which completely blocks the way of one who seeks to attain moral excellence, fame and wealth, whieh serves no useful purpose whatsoever, which would altogether consume the body of its victim and which is by no means conducive to well-being, either in this or the other world,—how can it seek harbour in the minds of the wise?'

With reference to the second kind of anger it has been said:

'One cannot, with any sense of propriety, give room to the thought: "I have offended none. Why should people be jealous of me?" For, he has to consider as his gravest offence his inability so far to secure freedom from future incarnation. My salutation to the god of anger, the merciless consumer of his own seat, the bestower of the boon of detachment on me, the victimized devotee at his shrine, and the great teacher who has imparted to me an insight into my own faults.'

Attachment to wife and child should also be got rid of, in the same manner as greed for gold and anger. VASIṢṬHA refers to discrimination as applied to women thus:

'What is there of an auspicious nature in the cage-like automaton of a woman,—a veritable doll of flesh, joined with knots made of muscles and bones? Scrutinize her eyes

closely and see, after an analysis, if there is, after all, anything charmingly beautiful about the membraneous sheaths, muscle, blood and tears composing them. Why, then, are you enamoured of them in vain? Her breast, whereon the movements, hither and thither, of the pearl-necklace, are comparable, in point of elegance, to the swift waters of the Ganga rolling down the summits of mount Meru, the self-same breast of a damsel is, however, voraciously devoured, when occasion arises, by dogs, on the cremation ground situated in some out of the way spots, even like a small ball of rice. Wearing the soot-like locks of hair and therefore best left untouched, though attractive to the eye, women, who are the veriest flame of the fire of sin, consume men like so much straw. It is women who, though appearing all juicy and green, are verily devoid of grace and who, by their attractive looks, allure men to their destruction and feed the fires of hell raging in a far off region. They are, verily, traps laid by the bird-catcher, Cupid, to catch his bevy of birds, namely, unsophisticated men. Woman is the treacherous bait, attached to the line of impure latent desires, to catch men, who are, so to say, so many fish in the pond of birth and death, wallowing in the mire of the mind. Enough of woman—the treasure-chest, wherein the serene gems of the deadliest sins are kept and the endless chain of torturing misery. Made up of flesh here, blood there and bones in a third place, this female form, O Brahman! after all disintegrates in a few days. He feels the desire for intercourse, who has a woman about him. Where is the scope for such enjoyment to the womanless? Abandon her and you abandon the whole world; by abandoning the whole world, you find supreme Bliss (*Lagh. Yo. Vā.*, 2. 90-100).

Discrimination, as applied to attachment towards children, is thus set forth in the part (of the *Pañcadaśī*) devoted to *Brahmānanda*:

'The son, as long as he is not brought forth, gives a lot of anxiety to his parents; even when there is the prospect of his coming, there is the anxiety created by the risk of abortion, or parturitive pain; infantile fits and maladies pursue him as soon as he is born; the fear of his turning out a fool is a fruitful source of trouble during his childhood; he may prove to be a confirmed ignoramus, even after being duly initiated by a teacher; he may not find a suitable partner in life, though he might have attained proficiency in learning. Youth lays him open to the temptations of illicit love. After the becomes a family-man, there is the constant danger of poverty. Should he amass immense wealth, death might possibly synchronize with it and snatch him away. Thus here is no end to the parents' misery!' (12. 65-67).

As he does away with the impure *vāsanā-s* pertaining to learning, wealth, anger, woman and son by proper discrimination, so also should he allay other similar *vāsanā-s*, by skilfully discriminating the evil attendant on each of them and by having recourse to the remedies prescribed in the *śāstra-s* and out of his own resourcefulness. This being done, the highest condition, characteristic of *jīvanmukti*, is within easy reach. Says VASIṢṬHA, with this in view:

'If thou shalt put forth effort sufficient to destroy all *vāsanā-s*, all thy ills, physical and mental, will dissolve of themselves in a moment. Forcibly tearing thyself away from *vāsanā-s*, by strong personal effort, if thou fix thyself

to the condition (of harmonious evenness), then shalt thou gain sufficient access to the highest state attainable.'

'Personal effort' here means discrimination of the evils attendant on objects; and this has been described before. Such discrimination, though often exercised, is as often baffled by the activity of the senses, which are, by nature, overwhelmingly powerful. Says the LORD:

'O son of Kuntī! the excited senses of even a wise man, though he be striving, impetuously carry away his mind. That one among the roving senses the mind yieldeth to, hurries away the understanding, just as the gale hurries away a ship upon the waters' (*BG*, 2. 60, 67).

Such being the case, the senses should be held under proper control, if discrimination, once acquired, should be preserved further. This has been hinted at, in the same place, in the verses that follow:

'Having restrained them all, he should sit harmonized, with Me as his supreme goal; for, whose senses are mastered, of him the understanding is well-poised. Therefore, O mighty-armed! whose senses are all completely restrained from the objects of sense, of him the understanding is well-poised' (*BG*, 2. 61, 68).

Says another *śmṛti*:

'He is verily the typical ascetic, whose hands and feet are not restive, whose eyes and tongue are not restless; control of these is the true mark of an adept.'

The same has been explained in brief and at length elsewhere thus:

'Tongue-less, impotent, lame, blind, deaf and mad;— the mendicant with these six characteristics finds certain liberation. He is tongue-less, who, even while eating, does not attach himself to the food, regarding it as agreeable or disagreeable—and who above all, speaks moderately and always tells the truth with a view to doing good. He is impotent, who remains as unaffected at the sight of a young woman of sixteen, as of a girl born this moment or a dame bent low with the load of a hundred years. He whose movements are confined to begging alms or answering the calls of nature, and do not by any means exceed a *yojana* (five miles), is verily a lame man. He is the really blind *saṃnyāsin*, the ken of whose eye, whether standing or walking, does not extend far beyond four yoke-lengths. He who turns a deaf ear to words uttered within ear-shot of him, however friendly, measured, pleasing or soothing they may be, is said to be a deaf man. That mendicant who, though all alert and with his senses unimpaired, behaves as if he is asleep, is said to be a mad man. Such a one would not indulge in censure or praise, nor sting any one to the quick, nor talk too much and would treat all alike. He would never seek a *tête-a-tête* with any woman, nor recall to mind any one of the other sex seen before. He would avoid all talk about her, and not look at her even in a picture' (*Nārada. Up.*, 3. 62-8; 4. 3).

As one who has taken a vow, such as eating only at night, or fasting, or keeping silence and so on, should carefully carry out the same without deviation, so the ascetic, firm in the vows of tonguelessness and the rest referred to above, should take care to exercise proper discrimination. Thus, when 'Friendship and

other qualities' have been established, through discrimination and control of the senses carried on for a sufficient length of time, without break and with ardour, comes about the obliteration of impure impressions of the form relating to the life of the lower self. Then, even like the coming in and going out of the breath or the twinkling of the eye, there arises in him a constant flow of 'Friendship and the rest' without any conscious personal effort. Acting in the ways of the world, he does not concern himself with the fullness or insufficiency of the influence of those qualities, but lays to rest, with great effort, acts such as sleep, langour, reverie and the like. Having accomplished this, he should apply himself to the study of the *vāsanā* of 'Gnosis pure and simple.' Then, the entire universe appears of itself, made up of animate and inanimate things. Though the senses have, as the very reason of their being, the cognition of material things, such as sound, touch and the like, as mentioned in the text, 'The Self-existent turned the face of the senses away from him;' (*Kaṭha.* 2. 1. 1) still, inasmuch as it is not possible to overlook Consciousness, which is the material cause of all being, the material world appears as it were with Consciousness as the back ground. Even the *śruti* has it: 'As It shines, every thing else shines in unison. All this is illumined with Its light' (*Kaṭha.* 2. 2. 15). Having thus resolved that the Noumenon, the transcendent Consciousness underlying all phenomena—which appear in and after It—is the natural and real form of everything, he should

cultivate in his mind 'the *vāsanā* of pure Gnosis', disregarding the phenomena. This is rendered further plain from the questions and answers of BALI and ŚUKRA:

'What is there here? What is It in Itself? What is It made of? Who are you? Who am I? What are these worlds? Pray explain this to me now.' 'All this is *cit* (simple Gnosis); all this is *cit* in itself; all this is made of *cit*; thou art *cit* and so am I; nay these worlds too are all *cit*. In short the whole world is *cit*' (*Lagh. Yo. Vā.*, 21. 50, 52).

As a person, who is in need of gold, when buying a bracelet (of gold), fixes his mind only on the weight and colour of the thing and not on the beauty or otherwise of its form, just in the same manner should the mind be fixed on *cit* (simple Gnosis). Till the consciousness underlying phenomena is entirely obliterated and the consciousness of simple Gnosis becomes as unconsciously natural as the coming in and going out of breath, effort to keep up the '*vāsanā* of simple Gnosis' should not be discontinued.

It may here be said, if 'the *vāsanā* of simple Gnosis,' which alone is sufficient to do away with impure *vāsanā*, be cultivated even from the beignning, where is the necessity for this indirect method of passing to it through 'Friendship and the rest'? It cannot be so, for in that case 'the *vāsanā* of pure Gnosis' cannot stand on firm ground. The house, though provided with walls and pillars, does not stand without a secure

foundation; medicine conduces not to health, if taken without clearing the stomach by administering a proper purgative, etc.

If you still argue 'Even as the text, 'One should give up even this' (i.e., the *vāsanā* of simple Gnosis) has it, apparently '*vāsanā* of simple Gnosis' has also to be given up like the rest; this is however not possible, for, there is nothing else in favour of which the mind can afford to give up this *vāsanā*', we reply, 'This is not so'; '*vāsanā* of simple Gnosis' is of two kinds: one conceived through the mind and intellect and the other subsisting without them. The 'Mind' (*manas*) is the *instrument*; the 'intellect' (*buddhi*) is the Agent. 'I shall, with concentrated mind, unerringly rivet my imagination on to simple Gnosis'—this is the first kind of the '*vāsanā* of simple Gnosis' arising from the co-ordination of the agent and the instrument and called contemplation (*dhyāna*), and it is this that has to be given up (in favour of the higher process called *samādhi* Concentration). When, by constant practice, both the consciousness of co-ordination of agent and instrument as well as attention cease, there arises what is called Concentration (*samādhi*), which has to be taken up (by the Yogin as the next and last step). Patañjali thus defines *dhyāna* and *samādhi*: 'The unity of the mind with its (object) is *dhyāna*; the same, when conscious only of the object, as if unconscious of itself, is *samādhi*' (3. 2, 3). After getting confirmed in such Concentration with long continuous and arduous application, he should give up even the effort which has to be put

forth, for escaping the said co-ordination of agent and instrument.

You may still argue: If so, the effort to give up this must be given up and so on, leading to a *regressus ad infinitum*. We say no. For, the last effort we have just mentioned, not only puts down what is desired to be put down, but also itself, like pulverized *kataka*. As pulverized *kataka*, when added to turbid water, loses itself by settling down along with the mud in the water, so would the effort (for doing away with the co-ordination of agent and instrument) put down, not only the consciousness of the agent and the instrument, but also itself. This being accomplished, the mind stands emptied of all *vāsanā* whatever, as pure *vāsanā-s* also would cease to exist, like the impure ones. VASIṢṬHA says, with this very thing in view:

'The mind, therefore, experiences bondage through *vāsanā*; void of *vāsanā* it is liberated. O Rāma! try, as soon as possible, to acquire freedom from *vāsanā*. *Vāsanā* melts away, on developing the right type of Intuition. On the dissolution of *vāsanā* the mind is extinguished like the flame of an oil-less lamp. He is the real *jīvanmukta*, who is wide awake though asleep, who does not know any waking and whose knowledge is ever free from all *vāsanā*' (*Lagh. Yo. Vā.*, 16. 45-6; 5. 92).

Also,

'He who, though awake, keeps his mind in a tranquil state and not responding to the phenomenal world around, as in sleep, and is eagerly sought after by the wise, even as

the moon with his *kalā-s*[1] is by the gods—such a one is here known as the truly liberated (*mukta*) (ibid., 20. 36). The liberated man with a virile intellect, who, renouncing every thing from off his heart, stands ever free from all distraction, is himself the great *Īśvara*. Let him attain the state of *samādhi* or not, let him observe the *karman* prescribed to his order or not, the high-souled one stands still liberated, with a heart rid of all attachment. With his mind cleared of all *vāsanā*, he has nothing whatever to do with performance or non-performance of *karman*, nor has he any concern with efforts to attain *samādhi* or with methods of performing *japa* (such as by telling the beads of a rosary, while mentally repeating particular formulae). There has been enough of philosophy studied, nay there has been enough of pondering over the themes for a long time; yet the conviction, that there is no condition higher than that silence, which comes of the abandonment of all latent impression alone remains' (ibid., 18. 26-9).

It should not be thought that one, whose mind is devoid of all *vāsanā-s*, will be deprived of such intercourse (with the world) as would conduce to one's sustenance. Is it intercourse through the eyes and other senses that is thus thought of? Or is it intercourse through the mind? The first is thus repudiated by UDDĀLAKA:

'The senses, such as the eye, etc. tend, of themselves, to function with their objects without, even in the absence of any *vāsanā* to induce them to do so;—whence it appears *vāsanā* is not the cause' (*Mukti. Up.*, 2. 22).

[1] *Kalā-s* means learning and art, as also the digits of the moon.

VASIṢṬHA repudiates the second thus:

'As the eye perceives the space and things presented in space, in the course of nature, and feels no attachment whatever, so should the wise man of firm intellect engage himself in all action whatever' (*Lagh. Yo. Vā.*, 15. 13).

The same sage argues in favour of enjoying with such 'intellect', all such experience as may come from previous *karman*:

'Enjoyment, well enjoyed through Gnosis, conduces to supreme contentment; the thief, admitted into companionship with the full knowledge of his being a thief, turns out to be more a friend than a thief. As wayfarers, coming upon a village-festival without having at all expected it, see and enjoy the bustle, so do *those who know* look upon and enjoy all the glory of wealth and pleasure' (ibid., 15. 14-15).

He points out, how those without *vāsanā* could be distinguished from those with *vāsanā*, even at the moment of actual enjoyment, thus:

'They are not dejected by adversity, like the gold-lotus in the night; they attend to nothing but the actual present, joyfully treading the way of the wise (ibid., 18. 42). Constant fullness (of the heart), unruffled and peacefully pleasant, such as of the moonlight;—this they never forsake even in adversity, even as the moons do not forsake their native coolness. Constantly remaining within limits and spreading over a vast expanse at the same time, like the ocean, the great ones never swerve from the path of self-restraint, even like the suns' (ibid., 1. 43, 45).

JANAKA too is said to act in the same manner, in moments when he is out of Concentration:

'Having remained long in the condition of (ecstatic) Silence, Janaka, on regaining ordinary consciousness, bethought himself, with his mind all at peace, of the life and ways of men. "What is worth being taken up by me in this world? What can I accomplish with effort? What imaginings are possible for me, who am the Consciousness, self-sustained and ever pure? I desire not what I have not; I care not to part from what I have; I stand in the eternal Self in me; let that be mine, which has been mine." Thus taking thought, Janaka addressed himself, without the least attachment (to results), to whatever came up in the course of duty, even like the Sun running his diurnal course. He relates himself not with the future, nor with what has gone by; he lives the present out with a smiling heart' (ibid., 19. 60-4).

Thus, it is plain that on the obliteration of *vāsanā* in the manner described, *jīvanmukti* of the kind explained herein immediately follows.

End of the Second Chapter on 'Obliteration of *vāsanā*.'

THIRD CHAPTER

ON THE DISSOLUTION OF THE MIND

WE now come to deal with the means of attaining *jīvanmukti*, namely the dissolution of the mind. Even though, when the entire brood of *vāsanā-s* stands obliterated in one, one's mind is obviously dissolved with it, yet, if one should carefully devote oneself to the dissolution of the mind to the exclusion of every other thing, further immunity from the *vāsanā-s* once obliterated will be secured. It should not be supposed that constant application to what has been set forth in the verses 'tongueless, impotent, etc.,' (in the previous chapter) would afford such immunity. For, it is only when the mind is dissolved, that the necessity for the effort involved in constant application to what is implied by 'tongueless, etc.,' altogether vanishes. If it be urged that the requisite effort for the dissolution of the mind is also there, we say, let it be so, as such dissolution is absolutely necessary; for, application to 'tonguelessness, etc.' would after all prove desultory and unsteady, without the dissolution of the mind. Hence it is that JANAKA speaks of the mind as what ought to be dissolved in the following:

'The mind is, as it were, the root of the tree of *saṃsāra* (the wheel of birth and death), with its innumerable sprouts, branches, fruits and leaves. I believe it to be none other

than imagination. By ceasing to imagine, I parch the mind up so as to parch up the tree of *saṃsāra*. I am awakened! I am wide awake! I have now found out the thief, who has stolen my Self! His name is mind; I shall presently inflict the extreme penalty on him; I have been subjected to severe torture all along by him' (*Lagh.* 19. 53-5).

Also VASIṢṬHA has said:

'There is only one way of destroying this tree of *saṃsāra*, which bears all kinds of ills as fruit: that is the control of one's own mind. The rising of the mind brings on misery in its wake, while its dissolution brings on happiness; the mind of the wise man is dissolved in no time; while that of the ignorant forms, as it were, his fetters. The midnight-ghosts of desires have their revels in one's heart only so long as one's mind is not subdued by deep and constant application to the one Truth. All desires for enjoyment die out, even like the lotus-bud fading away in the cold season, in him who has lost all pride and has held in powerful check his arch-enemy—the senses. Pressing hand to hand, gnashing teeth against teeth, curbing limb with limb, one should, at the beginning, control one's own mind. On the face of this wide earth, it is only those enlightened souls, who are not subdued by their own mind, that are really happy and deserve to be numbered among heroes. My adoration to that waneless, immaculate Self, who rises with his full effulgence like the moon (after an eclipse), in the cave of whose heart lies inert the coiled form of the serpent of the mind, with its virtulent venom of desires. The mind is verily the nave of the wheel of Illusion. If one can withstand it in all possible directions, it cannot affect one to the slightest extent' (*Lagh.* 17. 1, 5; 15. 18-23; 23. 92).

GAUḌAPĀDĀCĀRYA too has said:

'In the case of Yogin-s in general, the condition of fearlessness depends on the proper control of the mind; freedom from misery, the dawning of wisdom and the attainment of endless peace, likewise, depend on it' (3. 40).

What ARJUNA says in the following:

'For the mind is verily restless, O Kṛṣṇa! It is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind' (*BG*, 6. 34)

applies to the *Haṭha-yoga*. Whence VĀLMĪKI has said:

'The mind is not capable of being subdued by one, though one devotes one's entire attention to it and assumes posture after posture, over and over again, unless and until one adopts the right reasoning. Even as a wild elephant in rut cannot be brought under control by one without the iron hook, so also the mind, without adopting the right reasoning. Vasiṣṭha has clearly set forth the various reasonings to be adopted by one to bring about the dissolution of the mind. Whoever follows them with care will have complete sway over his mind. Control is considered to be attainable in one of two ways: by practices involving physical or mental exercise. The first consists in exercising control over the sensory and motor organs. This leads, at times, to some sort of control over the mind, whereby it is dissolved. Application to spiritual science, company of the good, entire abandonment of latent impressions, restraining the flow of breath—these are some of the most effective means of mental training leading to the control of the mind. Those who, while these means are available, try to control it through physical practices are very much in the position of persons vainly trying to dispel darkness with

dark collyrium, losing sight of the lamp. Fools, who set about gaining mastery over the mind through physical practices, are very much in the position of persons trying to bind the frantic leader of elephants with the gossamer of the lotus-stalk' (*Lagh.* 28. 26-33).

Control is of two kinds: control by vehemence and control by degrees. In the first, the sensory centres of the eye, ear and the rest—as also the motor centres of the throat, hands and the rest—are controlled by sheer force, when sufficient check is brought to bear on the corresponding external organs of each. From the analogy of the senses, a fool is often led into the delusion that he could control the mind too by similar means. But he is incapable of controlling it; for, it is entirely impossible for him to bring any external control to bear upon the seat of the mind, namely, the lotus-like heart-centre. Hence, control by degrees is the only possible means to this end. 'Application to spiritual science' (Gnosis) and the rest, are the means to be adopted for control by degrees. Gnosis enlightens one as to the illusory nature of phenomena and the self-effulgent nature of the Noumenon. When such is the case, the mind comes to realize the inutility of the phenomena within its ken and the inscrutability of the one real Substance—the Noumenon—and is thus, forever, laid at rest, of its own accord, like fire not fed with fuel. The *śruti* has it:

'As fire, not fed by fuel, subsides into its source, so, indeed, does the mind die out into its source, with the cessation of transformation of any kind' (*Mai.* 4. 4).

The 'source' here means the Self.

'Company of the holy' is the only remedy for those who, though often taught, are unable correctly to grasp the Truth, as well as those who forget it, as often as they grasp it. The 'holy' constantly inculcate the Truth, and also recapitulate it for the benefit of others. He who is afflicted with the evil *vāsanā* of arrogance, born of much learning and the like and does not take pains to seek the company of the holy, must have recourse to the process of discrimination previously described, to eradicate all *vāsanā-s* from his heart. If *vāsanā-s* prove too powerful to be thus put out, the remedy to be sought consists in the 'restraint of the flow of breath'; for, inasmuch as the flow of breath and *vāsanā*, both of them, act as incentives to the functioning of the mind, restraint of the mind follows upon restraint of these two. The incentive nature of the two is thus touched upon by VASIṢṬHA:

'Flow of breath and strong *vāsanā* are the two seeds of the tree of the mind, tangled with the numerous transformations. Flow of breath quickens consciousness which is all-pervading; from this active quickening spring endless agonies' (*Lagh.* 28. 38, 40).

As the smith blows upon live fuel covered with ashes with a pair of bellows and, in consequence of the blast, the fire bursts into a bright blaze, so does Consciousness, covered by ignorance, which stands in the place of the fuel and is the material cause of the mind, on being energized by the flow of breath, quicken

itself into innumerable transformations of the mind. From this quickening, namely blazing out, of consciousness into what are known as transformations of the mind, arise all ills. This is one phase of the generation of the mind, brought about through the flow of *prāṇa* (vital berath). The same sage describes another phase of the generation of the mind thus:

'O scion of the Raghu-s! Listen to the other phase of the generation of the mind, wherein *vāsanā* takes part and which is produced by simple ideation in Consciousness and experienced through imagination. The mind, which is the cause of birth, decay and death, is born in all its fickle nature, through exclusive thinking of objects constantly experienced.'

Not only are (the flow of) *prāṇa* and that of *vāsanā-s* thus the causes of the (generation of) the mind, but they are reciprocally the causes of each other as well.

Says VASIṢṬHA:

'The flow of *prāṇa* depends on *vāsanā*, which, in its turn, re-acts on the other; whence these two stand in the relation of the seed and the sprout to the tree of the mind' (ibid., 28. 65).

Hence does he speak of the vanishing of both from the vanishing of either:

'Two are the seeds of the mind—flow of the breath and latent impression; on the vanishing of either, both of them disappear in no time' (ibid., 28. 34).

Thus are set forth the means of controlling the one and rooting out the other, as well as the results attained therefrom:

'Flow of *prāṇa* is controlled through constant and steady application to *prāṇāyāma*, with such tact as the teacher may prescribe, accompanied by the *yoga-s* of proper posture and diet. *Vāsanā* is rendered ineffective by performing the duties of every-day life without any attachment, by chasing out all ideas of worldly things from the mind, and by ever keeping in mind the perishable nature of the body. The mind becomes no-mind, when *vāsanā* is rooted out and control is established over the flow of breath. Such being the case, you are free to choose either of the two. The form of the mind, I take it, is something like this, O Rāghava! the intense and interested brooding within, over any objective thing, in such a manner as to create an imaginary subjective actuality of the object. The functioning of the mind ceases, when once imagination, about things acceptable or otherwise, ceases and quiescence is attained, on one's having given up every cause of disturbance. The condition known as *amanastā* (mindlessness), conducive to profound peace, is attained, when the mind does not function at all, owing to the obliteration of *vāsanā*' (ibid., 28. 121-3; 28. 54-5, 57).

The impossibility of peace in the absence of 'mindlessness' is thus set forth:

'Neither friends, nor relatives, neither teachers, nor others can help him, who has no power over his mind, which obsesses him like a *yakṣa* (evil spirit).'

Of the *yoga-s* of 'posture' and 'diet' spoken of above, the what, the how and the wherefore of posture is thus described in three aphorisms by Patañjali: 'Posture is that which is steady and easy;' 'By slackening effort and by meditation on Ananta';

'Thence, no assaults from the pairs of opposites' (2. 46-48). Any posture, such as the *Padma* or the *Svastika* or other position of the body, which one finds easy and comfortable, as causing no strain or pain in any of the limbs and which keeps the body in a condition so steady as to be free from jerks or tremblings, is to him the best posture to be taken. The ordinary means of accomplishing this is 'the slackening of effort', that is to say, one should have recourse to the slackening of the mental fervour which leads to energetic action, such as moving about, attending to household duties, going to places of pilgrimage, taking baths, offering sacrifices, etc. Otherwise, this mental fervour is sure to overpower the body and lead it off in some direction or other. The extraordinary means of attaining it (a comfortable posture) is 'meditation on the Ananta ,' namely, such attitude of the mind as would take the form of 'I am the self-same serpent Śeṣa (or Ananta) who stands unmoved, supporting the globe of this earth on his thousand hoods.' By this means is generated that subtle attitude, which easily procures the requisite posture. Posture being gained, one is no longer assailed by the 'pairs of opposites,' such as, cold and heat, respect and contempt, etc., as before. The proper place for such posture is described by the *śruti* thus:

'One taking a comfortable posture, in some solitary place, with extreme (bodily and mental) purity and holding one's neck, head and chest in a line' (*Kai.* 5).

'In a place, even, pure, free from pebbles, fire and sand, as also free from noise and devoid of any great

water-course, always pleasant and never painful to look at, one should assume one's posture, in some cave, sheltered from the blasts' (*Śve.* 2. 10).

Thus far the *yoga* relating to 'posture.' The *yoga* relating to 'diet' consists in moderation in food.

Says the *śruti*:

'The yogin should ever avoid over-eating and starvation.'

The Lord too says:

'Verily *yoga* is not for him, who eateth too much, nor who abstaineth to excess, nor for him who is too much addicted to sleep, nor even to wakefulness, O Arjuna! *Yoga* kills out all pain, for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking' (*BG*, 6. 16-17).

The dissolution of the mind through restraint of *prāṇa* (*prāṇāyāma*) by one who has gained a steady posture is thus set forth in the *Śvetāśvatara*:

'Holding the three[1] erect, keeping the body well-poised, impounding all the senses into the heart, through the mind; thus should the knower row across in the boat of Brahman[2] to the other side of the terrific waters of the river —(of the great Illusion). He should, for this purpose, apply himself to the restraint of breath, directing his activities in the normal way and should accustom himself to breathe in

[1] Head, neck and chest.

[2] The Word of Glory,—Aum—symbolic of Brahman is here meant, as the one syllable on which the Knower should contemplate.

through the nose, when the *prāṇa* (breath) has been exhausted. The knower should exercise vigilant check over his mind, even as a clever charioteer would, over his chariot yoked to restive horses' (*Śve.* 2. 8, 9).

To two orders belong yogin-s: those devoid of the life of the lower self, consisting of pride of learning and the like, and those bound to such life. Of the two, when the mind of one of the first order is restrained by meditation on Brahman, his breath, which is invariably bound up with his mind, is likewise restrained. The verse beginning with 'Holding the three erect' relates to such a one. In the case of the second, when the breath of one of that order is held under control, his mind, which is invariably bound up with the vital breath, is also held under control. The verse, 'He should, for this purpose, apply himself to, etc.' relates to him. The method of restraining the breath will presently be described. When this restraint is accomplished, one secures the 'normal direction of activities'; and the activity of the mind, such as pride of learning and the rest, is altogether restrained. An illustration, to elucidate the check exercised by restraint of breath over the activity of the mind, is thus given in another place:

'As smelting separates the pure metal from the ore dug up from a mountain and burns up all the dross, so is burnt up all the evil arising out of the improper functioning of the mind, due to the influence of latent impressions, through restraint of breath' (*A. Nā.*, 7).

This is justified by VASIṢṬHA thus:

'Flow of breath is identically the same as the activity of the mind; the wise should, therefore, seriously put forth the best effort towards regulating the former.'

The gods presiding over the mind, speech, eye and other senses, having taken the vow of unceasingly fulfilling, each his own functions, were all swallowed up by death assuming the form of sheer exhaustion. He (death) however did not assail the presiding deity of *prāṇa* (vital breath). Hence it is that this *prāṇa*, though constantly going out and coming in, never feels the fatigue of its activity. It was, then, that the gods, after due deliberation, assumed the form of *prāṇa*. The same is being thus chanted by the *Vājasaneyin-s*: 'This (*prāṇa*) is verily the best among us; he who feels no pain, whether in motion or at rest, and never goes to decay. Lo! let us all assume his form. So saying, all of them assumed his form. Hence, they are called after him, *prāṇa-s*' (*Bṛ*. 1. 5. 21). Hence, it follows that the senses are but *forms* of this vital breath, that is to say, they are dependent on the breath for their functioning. This too has been set forth in the *Antaryāmibrāhmaṇa*, while speaking of the *Sūtrātman*: 'O Gautama! Air indeed is that *sūtra* (thread); this world and the next, nay, all beings whatever, are held together by this thread of air; hence, again, O Gautama! a man is said to be dead, when all his limbs get loose, the thread of this vital air alone having bound them together once' (*Bṛ*. 3.7. 2). Thus, the flow of *prāṇa* and the functioning of *manas*

(the mind) being concomitants of each other, the control of the former leads to the control of the latter.

It may here be argued, that this concomitance is not borne out, as, in sleep the mind does not appear to function, though the flow of breath has not ceased. It is not so, for, the mind, being then in a condition of potential existence, only appears as non-existent.

Again, it may be argued that, what has been said in the *śruti*, 'When the *prāṇa* has been exhausted, breathe in through the nose,' involves a contradiction; for, we do never find any breath in the body of a dead man forsaken by *prāṇa*; nor is there cessation of *prāṇa* in the case of one who is breathing and alive. In fact there is no such contradiction, for, absence of heavy breathing is all that is meant by 'exhaustion of *prāṇa*' in the present instance. The speed of the flow of breath, observable in one engaged in digging the ground, or felling a tree, or ascending a hill-top or running swiftly, does not obtain in one who is standing or sitting or asleep. Similarly, one who has acquired sufficient skill in the practice of *prāṇāyāma* has his flow of breath rendered thinner than that of another person. Says the *śruti*, with this very thing in mind:

> 'Having drawn the breath in, long enough, he should then give it out very slowly.'

Just as a chariot with restive horses is dragged away from its right course to any place whatever and has to be restored to the right path again, by the driver curbing

the horses through the reins, so also the mind, dragged hither and thither by the senses and *vāsanā-s*, is held in perfect check, only when the string of *prāṇa* is held fast and well.

The 'restraint of breath' referred to in the passage 'He should apply himself to restraint of breath, etc.' quoted above is elsewhere thus described:

'With *prāṇa* of proper length, one should thrice repeat the *Gāyatrī* with the *Vyāhṛti*, the *Praṇava* and the *Śiras*;—this is *prāṇāyāma*. *Prāṇāyāma-s* are said to be three in number, *recaka*, *pūraka* and *kumbhaka*. Drawing the air up, completely exhausting the air from the *ākāśa* (space) and creating a void therein, one should control the void thus created: this is *recaka*. As one sucks in water through the stalk of a lotus, so should one draw air in (for *prāṇāyāma*)—this is *pūraka*. Neither inhaling nor exhaling any air, nor moving any of one's limbs, one should direct oneself towards *prāṇāyāma*: this is *kumbhaka*' (*A. Nā.* 11-14).

Here, in order to expel all air from within the body, the *ākāśa* (space) within the body should be emptied of all air, by raising it up from within. When, thus, the body is emptied of all air, not a particle should be allowed to re-enter it and control should be exercised on this idea of perfect void: This is *recaka*.

Kumbhaka is of two kinds: internal and external. VASIṢṬHA describes the two thus:

'That condition, when *apāna* has just ceased to flow out from within and *prāṇa* has not yet commenced flowing into the heart from without, is of *kumbhaka* (internal) as experienced by yogin-s. When *prāṇa* has just ceased to flow in from

without and *apāna* has not yet commenced flowing out from within, that condition of fullness is of external *kumbhaka*' (*Lagh*. 29. 211, 216).

It may be added that inspiration adversely affects the internal, and expiration, the external, *kumbhaka*; while the slightest movement of the body would prove detrimental to the case of either *kumbhaka*, as such movement has, as its necessary concomitant, either the one or the other of the two, namely, inspiration and expiration. Patañjali too describes *prāṇāyāma*, which is the next stage after posture, in his aphorisms, thus: 'This (posture) being accomplished, *prāṇāyāma* (follows)—the cutting off of the course of inspiration and expiration (of the breath)' (2. 49). It should not be supposed that, though there is suspension in the flow of breath in *kumbhaka*, there is such flow of breath in inspiration and expiration during *recaka* and *pūraka*; for, by constantly practising these two in an increasing measure, the natural, even course of *prāṇa* is invariably modified to some perceptible extent. This practice is spoken of by Patañjali thus: 'It is external, internal, or steady; regulated by place, time, and number; and is long and subtle' (2. 50). *Recaka* is the external course, *pūraka* the internal course and *kumbhaka* the suspension (of breath). Each of these has to be regulated by the 'region', 'duration' and 'number' tests. It is as follows: When *recaka* is in its natural course, the breath rises from the heart and flows in the direction of the tip of the nose, becoming imperceptible at a distance of twelve digits (from the tip of the

nose). By practice, however, it gradually rises from the navel or the rectum (instead of from the heart), and is rendered imperceptible at a distance of twenty-four or thirty-six digits, as the case may be. During *recaka* through excessive effort, the breath, which rises from the navel or regions below, is discernible within, by the peculiar sensation round the region whence it rises. Externally too we can determine its length by holding a piece of cotton against the breath so expired. This is the 'region' test. Determining the number of times one is able to (mentally) repeat the *Praṇava* (Oṃkāra) during one *recaka* (as it naturally flows), such as ten, twenty or thirty is the 'duration' test. Reckoning the number of times one does the *recaka*, such as ten this month, twenty the next, thirty the one following, and so on, is the 'number' test. Reckoning the *prāṇāyāma-s* characterized by the regions and durations set forth above performed per day, as ten, twenty or thirty, is another kind of 'number' test. The above tests should, in the same manner, be applied in the case of *pūraka*. Though in *kumbhaka* it is impossible to apply the 'region' test, yet the 'duration' and 'number' tests are surely applicable to it. As a thick lump of cotton, on being spread out, becomes long and gets flimsy on account of attenuation, even so does *prāṇa*, on being subjected to practice, by the gradual increase in region, duration and number, become long and is rendered subtle on account of its imperceptibility. Patañjali speaks of an altogether different kind of *prāṇāyāma* from the three mentioned above, namely, *recaka*, *pūraka* and *kumbhaka*, thus: 'The

fourth is that which has no bearing on the external and internal positions' (2. 51). The *kumbhaka* performed after expiring all breath from within, as much as it lies in one's power, is external *kumbhaka*; the same performed after filling up the breath, as much as it lies in one's power, is internal *kumbhaka*. The *prāṇāyāma* that is practised purely as *kumbhaka*, without any bearing on *recaka* and *pūraka*, becomes the fourth, in consideration of the three described before. The three processes, *recaka* and others, are meant for those who are addicted to sleep, sloth and other grievous vices, while the fourth is for those who are free from such vices.

(Patañjali) sets forth the result of *prāṇāyāma* thus, in his aphorism: 'Thence is destroyed the covering of the light' (2. 52). The light, i.e., light of *sattva*; that which obscures such light is *tamas*, the cause of sleep, sloth and the like; this is removed (by the practice of *prāṇāyāma*). Another result which follows the removal is thus described in the aphorism: 'The mind becomes fit for the stages of Contemplation (2. 53). Contemplation is the transfixing of the mind on some particular region, such as the *plexuses* situated respectively at the rectum, the navel, the heart, the middle of the eyebrows, the crown of the head, etc. as set forth in the aphorism: 'Contemplation is the fixing of the mind on something' (3. 1). The *śruti* too corroborates this:

'That state, wherein the wise man considers the mind as the ever active instrument of imagination, projects it on the Self and retains it in the self-same condition, is described as *dhāraṇā* (contemplation)' (*A. Nā.*, 15).

The mind freed, through *prāṇāyāma* from its native fickleness, due to the inherent quality of energy (*rajas*), and from its native indolence, etc. due to the inherent quality of grossness (*tamas*), becomes fit for such contemplation.

By the word 'method' occurring in the passage, 'By constantly practising the *prāṇāyāma* and adopting the method expounded by the teacher,' is implied any one of the several processes well-known to Yogin-s, such as the whirling of the Meru, i.e. the head, setting the uvula in motion with the tip of the tongue, contemplation of the light at the navel-plexus and the heart, the use of drugs calculated to stupify and so on. Thus have been shown the several effective means of mental training leading to the dissolution of the mind, namely, application to spiritual science, company of the holy, entire abandonment of latent desire and restraining the flow of breath.[1]

Henceforward we touch upon Concentration which is the end whose means were set forth above. After excluding the first three of the five stages of the mind, the two stages that remain make up what is called Concentration. The said stages have been enumerated by the author of the *Yogasūtra-bhāṣya* thus: 'Distraction, dormancy, constraint, onepointedness and restraint, are the five stages of the mind' (1. 1) (i.e., of mental activity). The mind is 'distracted,' when inclined towards the life of the lower self or attracted

[1] See page 112.

by the (impure) *vāsanā-s* relating to love of worldly fame, pride of learning or the acquisition of bodily grace; it is 'dormant,' when overpowered by sleep, sloth and the like; it is 'constrained,' when resting occasionally in contemplation and, as such, in a state distinguishable from distraction. Of these three, there is not the remotest possibility of doubt that the distracted and dormant stages have anything to do with concentration. When the mind is constrained, such concentration as may be possible, being rendered subordinate to distraction, would not lie within the legitimate province of *yoga*. In other words, such concentration, being subjected to constraint, is forthwith reduced to nothing, even as seeds encompassed by fire. That condition, which reveals a thing in its real form to the one-pointed mind, removes all pain altogether, loosens the bonds of *karman* and brings the state of absorption within sight, is called *saṃprajñāta-yoga* (concentration of the conscious variety). That condition of the mind, when all transformations are held under check, is called *asaṃprajñāta* (concentration of the unconscious variety). The one-pointedness which is characteristic of the conscious variety of concentration is thus set forth (by Patañjali) in the aphorism: 'The condition of the mind, known as concentration-transformation, is attained, when the 'repressed' and the 'revived' transformations are similar' (3. 12). By 'repressed' is meant 'that which has been put out' i.e., past. By 'revived' is meant 'that which has arisen,' i.e., present. These two kinds of

transformations would be similar, only when each of them relates to the same thing in succession. Such transformation is known as Concentration. Concentration, wherein onepointedness is accelerated, is set forth in the following *sūtra*: 'Concentration-transformation is the setting of distractions and the rising of onepointedness of the mind in due order' (3. 11). The mind impelled by the quality of *rajas* (energy), runs after objects one after the other. These distractions diminish day by day, by special effort put forth in that behalf, by the yogin and 'onepointedness' rises in an increasing measure. Such transformation of the mind is called 'Concentration'.

Of the eight stages leading to this Concentration, forbearance, observances, posture, regulation of breath, and abstraction are the five exterior ones. Of these, forbearance is thus spoken of in the aphorism: 'Forbearance consists in abstaining from killing, falsehood, theft, incontinence and greediness' (2. 30). Forbearance (*yama*) is that which induces the yogin to forbear from prohibited acts, such as killing and the rest. Observances are set forth thus: 'Observances consist in purity, contentment, austerity, study and resignation to *Īśvara*' (2. 32). Observances (*niyama-s*) are those which turn one away from actions based on desire, which are the cause of incarnation, and induce one duly to carry out such disinterested duties as bring about liberation. The difference between (the carying out of) these two is thus shown in the *smṛti*:

'The wise man should ever devote his attention to forbearance, no matter whether he ever neglects observances or not; for, one devoted solely to observances falls, should he neglect forbearance. One devoted to observances and neglecting forbearance meets with sure destruction. Not so one full of forbearance, but tardy of observances. Thus, taking due note of the relative strength of forbearance and observances, the wise man should carefully apply his mind mostly to forbearance.'

The results of forbearance and observances are thus described in the aphorisms: 'There arise suspension of antipathy (on abstinence from killing being acquired as a habit), bestowal of fruits (on veracity being confirmed), gravitating of all precions stones towards (the yogin on abstinence from theft of all kinds being acquired as a habit), attainment of supreme vigour (on the confirmation of continence), knowledge of the how and wherefore of existence, i.e., immunity from the fear of rebirth, etc., (on abstinence from greediness).' 'From purity arise disgust for one 's own body and dissociation from others'; 'Moreover there arise clear passivity, pleasantness of mind, fixity of attention, subjugation of the senses, and fitness for communion with the soul.' 'Superlative happiness (arises) from contentment.' 'There arise from penance, after the destruction of impurities, occult powers in the body and the senses.' 'By study is produced communion with the desired deity.' 'From resignation to *Īśvara* (follows) the accomplishment of *samādhi* (Concentration)' (2. 35-45).

Posture and regulation of breath have been defined and explained before.

Abstraction is thus defined in the aphorism: 'Abstraction is, as it were, the imitation, by the senses, of the thinkng principle, by withdrawing themselves from their objects' (2. 54). Sound, touch, form, taste and smell are the objects of the senses. Turned away from them, the senses, hearing and the rest, stand (abstracted within), acting as it were in accord with the then condition of the mind. Says the *śruti*:

> 'The five (senses) having sound, etc. as their objects and the ever restless mind should all be deemed as so many reins handled by the one effulgent Self;—that mental process is abstraction' (*A. Nā.* 5).

'The five, having sound, etc. as their objects' are the five senses, hearing and others. These and the mind, which forms the sixth with them, should all be turned off from their respective objects and should be thought of as so many reins of the inner Self. This is *pratyāhāra*—abstraction. The result of abstraction is thus given in the aphorism: 'Then follows the greatest mastery over the senses' (2. 55).

Then are described contemplation, absorption and Concentration in the three aphorisms: 'Contemplation (*dhāraṇā*) is the fixing of the mind on some thing.' 'The unity of the mind with it is absorption (*dhyāna*).' 'The same, when conscious only of the object, as if unconscious of itself, is Concentration (*samādhi*)' (3. 1-3). Reference has already been made to the

plexuses of the rectum, etc. as regions whereon the mind is fixed during contemplation. Another such region is hinted at in the *śruti*:

'That state, wherein the wise man considers the mind as the ever active instrument of imagination, projects it on the Self and retains it in the self-same condition, is described as *dhāraṇā* (contemplation)' (*A. Nā.* 15).

'Let the mind, which thinks of every possible object, think of itself and of nothing else.' Effort in this direction is the fixing of the mind on itself.

The 'unity of the mind with it' spoken of in reference to absorption means the flow of the mind in the one direction of *tattva*. This is of two kinds: intermittent and continuous. These two, in due course, become absorption and Concentration. These two are thus spoken of by the great Yogin, Sarvānubhava:

'Gnosis of the kind just described comes of one-pointedness of the mind. The method to be employed for acquiring the means to such Gnosis, to wit, absorption, is as follows: One should meditate upon the residual *Sat*, *Cit* and *Ānanda*, after causing the several orders of creation to melt away, by reversing the process of evolution in his mind. That stream of the transformations of the mind, ever conscious of Brahman and devoid of the least vestige of egoism, is the result of confirmed practice of *dhyāna* (absorption) and is known as *saṃprajñāta-samādhi* (Concentration of the conscious variety).'

Śaṃkarabhagavatpāda explains the same thus:

'All-Gnosis, in form resembling *ākāśa*, luminous once for all, unborn, one, immutable, unattached, all-pervading, without a second;—I, the liberated, am ever that, the Word OM. I am all-pure Gnosis and immutable; I have, by nature, nothing for my object. I am the unconditioned All, pervading everywhere,—before, behind, above and below; having no beginning and standing fully reflected in the Self. I am unborn, immortal, undecaying, undying, self-effulgent, all-pervading, without a second, transcending the chain of cause and effect, entirely pure, ever content and, hence, verily ever liberated,—the Word OM' (*Upa.*, 10. 1-3).

It may here be asked why the conscious variety of Concentration, which is the principal, should be made to take the place of one of its auxiliaries, namely, that Concentration which comes after absorption, as the eighth in order (from *yama*, etc.). The answer is that there is no such inconsistency involved therein, as there is really no sharp difference between the said two kinds of Concentrations. Just as a pupil, learning the Veda, stumbles very often, but all the same rectifies himself eventually, while after finishing the whole course he is cautious enough not to stumble; and a teacher (of the Veda) makes no such mistakes while engaged in teaching, even though he may be absent-minded or slothful occasionally, similarly, it should be understood that there is difference between absorption, Concentration, and the conscious variety of Concentration, which mark three different stages of perfection, even though the object in view is the same in all the three

cases. Contemplation, absorption and Concentration are the internal auxiliaries of conscious Concentration, as they relate to the mind. The five auxiliaries, *yama* and others, are the external. This has been thus spoken of in the aphorism: 'The three are more intimate than the previous ones (3. 7).' Therefore, when the internal means are, in the first instance, gained in virtue of some past or present religious merit, much effort need not be put forth towards accomplishing the external ones. Though Patañjali has elaborately described the *saṃprajñāta* and the *savikalpa* kinds of Concentration in their relation to material objects, the physical elements and their subtle counterparts, the senses, egoism, etc., yet no heed need be paid to them by us, as they have, for their aim, the acquisition of certain occult powers, such as of becoming invisibe, etc. which run counter to the end and aim of real (absolute) Concentration, which is Liberation. The following aphorisms bear out the position assumed above: 'These are obstacles in the way of *samādhi* (absolute Concentration), and are powers in moments of suspension' (3. 38). '(There should be) entire absence of attachment or pride in the invitations by the powers (of various places), for there is the possibility of the recurrence of evil' (3. 52). The 'powers of various places' are the several gods. It is on record that Uddālaka, though invited by the gods, disregarded them and took to absolute Concentration (*nirvikalpa-samādhi*) alone. The same is gathered from the following dialogue:

RĀMA—

'O sage, the best among the knowers of the Self! Why is it that powers such as soaring up in the sky and the like are not seen in those that are liberated while yet living (*jīvanmukta-s*)?' (*Lagh*. 28. 1).

VASIṢṬHA—

'Even one, who is ignorant of the Self and is yet in bondage, attains, by requisitioning the aid of proper materials, incantations, practices and observances of time, occult powers, such as soaring up in the sky, etc., O Rāghava! The attaining of such powers is not within the sphere of the knower of the Self; for, verily the knower of the Self has to cast his eye only on the Self. Content in the Self, through the Self, he does not pursue *avidyā* (ignorance). The wise consider whatever things pertain to the world are so many forms of gross ignorance. How is it possible for the knower of the Self, who has given up ignorance, to drown himself in them? The influence exercised by materials, incantations, action and time, though conducive to the successful acquisition of occult powers, does not help a jot towards attaining the highest condition of beatitude. How can the Self, which can be attained only on the cessation of all kinds of desire, ever be attained by one whose mind is yet immersed in the desire for occult powers? These worldly objects do not attract the knower of the Truth, even as rustic women-folk have no charms for the gallant in fast love with a polished lady of fashionable life. The *jīvanmukta* will not be filled with wonder, even if the sun should shed cool rays of light or the disc of the moon emit hot beams, or, even if a jet of flame were to shoot downwards. No curiosity is roused in him by any of these or other wonderful things, as he looks upon them all as so many forces of the supreme Self,

manifesting themselves in these diverse ways in this world. Were he, even after realizing the Self, to desire these occult powers, he will easily gain them by degrees, through materials which would serve as means tending to that end' (ibid., 28. 2-9; 27. 66-7).

The conscious variety of concentration (*samprajñāta-samādhi*) directed towards the Self leads to obliteration of *vāsanā* and absolute interception (*nirodha-samādhi*). Hence due importance has to be attached to it.

Now is described this absolute interception which is the fifth stage. This is thus defined in the aphorism: 'Interception [1] is the transformation of the mind at the moments of interception,—the impressions of distraction and interception going out and rising up respectively' (3. 9). The 'impressions of distraction' are unfavourable to *samādhi*. They have been set forth, while speaking of the Concentration of Uddālaka:

'"When shall I rest for a long time in that exceedingly holy state, free from all thinking whatever, even like a cloud resting on the top of mount Meru!"—Overwhelmed with this anxiety, Uddālaka forced himself into posture after posture and practised absorption. When his mind, restless like a

[1] The word 'interception' is a literal rendering of what is called *nirodha-pariṇāma*, that transformation of the mind leading to *nirodhasamādhi*, here rendered by the words 'absolute interception'. It means the utter emptying of the mind of all thought other than the one on which it stands intercepted, so to speak. The supreme fullness of the mind with this idea, even up to the forgetfulness of such experience, may, taking the positive aspect of the state, be described as 'absolute interception'.

monkey, was drawn hither and thither by the various objects of enjoyment, he did not find that steadiness (in concentration) leading to the supreme Bliss. The ape of his mind, drawn off at one time from external objects, ran thereafter to the groups of things stored within; at another time, giving up the internal groups, it resorted to the external objects. Then again, taking to wings, it moved hither and thither like a frightened bird; it saw, yet again, an expanse of light, resembling the rising sun; next, it saw the *ākāśa* alone and, last of all, utter darkness. He cut off these thought-images, surging up again and again at random, with one strong effort of his mind, even like a valiant hero cutting off his enemies in battle, with one stroke of his sword. The crowd of images having been thus laid low, he saw, in the *ākāśa* of his heart, the darkness of ignorance, as black as floating soot and obscuring the sun of discrimination. He dispelled even this with the light of the sun of proper Gnosis; and when all darkness had been dispelled, he saw a huge mass of effulgence within. He scattered it off, as the young elephant does a forest of land-lotuses; the light having disappeared, the mind of the sage, which began to reel, went to sleep like lotuses at the close of day. He soon shook off even this, whereupon he found himself awake to the consciousness of all-pervading *ākāśa*. When this too was lost, his mind sank into stupor, which again this large-hearted sage shook off (with effort). Thence attaining, at the end, the indescribable condition bereft of light, darkness, sleep, stupor and the like, the mind (of the sage) found supreme quiescence for a moment' (ibid., 24. 29, 35-9, 109-14).

These 'impressions of distraction' are daily and hourly shaken off, by effort, put forth by the yogin, with

a view to intercepting them and 'impressions of interception' which are adversaries continually rise in their place. When this is accomplished, interception keeps pace with the mind, at every moment. In this manner is accomplished the transformation of the mind known as 'interception'.

It may here be asked: in accordance with the rule—'All objects, except consciousness, undergo transformation every moment'—the mind should be considered as subject to a series of transformations for all time. This is no doubt true. This continuity of transformations is obvious in the case of the distracted mind. But what about the intercepted mind? With a view to meeting this difficulty, the next aphorism clearly says: 'Its flow becomes steady by impressions' (3. 10). As fire burns brighter and brighter, with every fresh addition of sacred fuel and clarified butter and as, after the fuel, etc. have been consumed, it burns, at first, at a degree lower than before, and continues gradually to burn lower and lower; so, indeed, does the intercepted mind become more and more confirmed in the habit of steadiness. In the acquisition of this habit, the impression born of every previous effort, serves as the cause of the steadiness that subsequently follows. The LORD very lucidly explains this 'steady flow':

'When his subdued thought is fixed on the Self, free from longing after all covetable things, then it is said, "he is harmonized". As a lamp in a windless place flickers not, to such is likened the yogin of subdued thought, absorbed in

the *yoga* of the Self. That in which the mind finds rest, quieted by the practice of *yoga*; that in which he, seeing the Self, in the Self is satisfied; that in which he finds the supreme delight which the reason can grasp beyond the senses, wherein established he moves not from the Reality; having obtained which, he thinks there is no greater gain beyond it; wherein, established, he is not shaken even by heavy sorrow; that should be known by the name of *yoga*, this disconnection from the union with pain. This *yoga* must be clung to with firm conviction and with undesponding mind' (*BG*, 6. 18-23).

The means of absolute interception is mentioned in the aphorism: 'The other (variety) is that (*samādhi*) which consists of the remnant *saṃskāra* left by the practice of the cause of complete suspension' (1. 18). Complete suspension is suspension of the transformations of the mind. For bringing about this, strong personal effort is essential. Such effort, when put forth frequently accomplishes the suspension. The result of such repeated effort is the variety, other than the conscious variety of concentration, spoken of in the preceding aphorism; that is to say, the variety spoken of here is *asaṃprajñāta-samādhi*. As it is not possible to conceive of the form of the mind free from transformation, in that condition, it is said to consist of 'the remnant *saṃskāra*.' The generation (of this condition) from the cause of complete suspension is thus clearly set forth by the LORD:

'Abandoning without reserve all desire born of the imagination, by the mind curbing the aggregate of the senses on every side, little by little let him gain tranquillity,

by means of reason controlled by steadiness; having made the mind abide in the Self, let him not think of anything. As often as the wavering and unsteady mind goes forth, so often reining it in, let him bring it under the control of the Self' (*BG*, 6. 24-6).

Though objects of desire, such as garlands, perfumes, women, children, friends, mansions, lands and the like, are full of many evils, well-known to wise men who are well-versed in the science of liberation, yet, through the influence of beginningless *avidyā*, the mind, after covering up all such evils, invests the objects with a core of good. From such 'imagination' arise desires of the form of 'May this be mine.' So says the *smṛti*:

'All desire has its root in imagination; even sacrifices are born of imagination;—O desire! I know thy origin. Verily thou art born of imagination; I do not propose having anything to do with thee. Verily shalt thou perish, root and branch.'

The evils inherent in the objects of desire, being rendered clearly palpable, by bringing discrimination to bear on them, desires turn away from them, as from the milk-porridge vomited by a dog. The word 'all' has been used to qualify 'desires', with a view to suggesting that the desire for the attainment of *Brahma-loka*, etc., or the eight occult powers, *aṇiman*, etc., should be abandoned likewise, along with the desire for garlands, perfumes and the rest. One who has taken the vow of abstinence from all food for a month, though abstaining from it during that period, feels

that the craving for it springs up again and again. The words 'without reserve' have been used to signify that cravings such as these should be altogether curbed. Though, on the abandonment of desire, all deliberate action ceases, the activity of the senses like the eye, which cannot, in consequence of their very nature, be curbed from cognizing forms and the like, should also be controlled by strong mental effort. The words 'on every side' have been used in this connection, with a view to implying the suspension, even of activities such as visits to temples for worship. The words 'little by little' suggest that tranquillity is to be attained stage by stage.

These stages which are four in number are thus described in the *Kaṭhopaniṣad*: 'The wise man should reduce all speech to thought, all thought to the self that discriminates (*buddhi*), the discriminating self into the great self (*mahat*), and the great self into the Self that is all peace and tranquillity' (1. 3. 13).

'Speech' is of two kinds: temporal (*laukika*) and spiritual (*vaidika*). The first consists of conversation relating to every-day life, the second of the muttering of *mantra-s*, etc. enjoined by the Veda. Of these, temporal speech being the cause of considerable distraction, the yogin should abandon it, even in moments of cessation from concentration. Hence says the *smṛti*:

'The bearer of the single *daṇḍa* [1] must have these seven: silence, posture, meditation, indifference, love of solitude, contentment and equanimity' (*Nārada. Up.* 4. 23).

[1] The *ekadaṇḍin*, as this order of *saṃnyāsin-s* is called.

The second kind of speech, consisting of Vedic *mantra-s*, etc. should also be given up at the time of absolute interception. This is the first stage (of reduction) relating to speech. Having mastered this stage with strong effort in a few days or months or years, the student should apply himself to the next stage (of reduction) referring to thought. Otherwise, the higher stages will fail, through failure of the first stage, even as, with the fall of the lowest storey of a palace, the higher ones will topple down. Eyes and the other senses have, no doubt, to be brought under control, but their control may be included, either under the control of thought or of speech.

If it be argued that speech cannot be reduced to thought, for the reason that one sense cannot get reduced to another, such argument is based on misunderstanding, for, no such reduction is actually meant. What is meant is that, between speech and thought, which produce innumerable distractions, by first bringing speech under control, mental activity alone will remain to be dealt with.

When control of speech gets confirmed into a habit and speechlessness becomes, as it were, part of our nature, as in the case of cows, buffaloes, horses and the like, thought should thence be reduced to the 'self that discriminates'. The Self is of three kinds: 'The self that discriminates', 'the great self', and 'the Self that is all peace and tranquillity'. *That*, remaining in which the Self knows, in fact, the condition essential to the act of knowing, egoism, is here implied

by the word 'discriminates' used in the phrase 'the self that discriminates'. The instrument of such discrimination, namely, the mind, being separately mentioned as that which has to be reduced, this discrimination is none other than egoism. Egoism is again twofold: individual and cosmic. 'Here I am, the son of so and so'—egoism of this explicit type belongs to the individual variety. The cosmic variety of egoism consists in the mere consciousness 'I am', which, being common to all beings, is called 'cosmic', i.e., great (*mahat*). The two kinds of Self, conditioned by these two kinds of egoism (are the 'self that discriminates' and the 'great self'). The unconditioned Self is the 'Self that is all peace and tranquillity'. All these are inter-related and may be looked upon as being within or outside one another. The Self that is all peace and tranquillity is the inmost core of all, being all pure Gnosis; in It subsists primordial matter (*mūlaprakṛti*), in the form of crude force which is unmanifest (*avyakta*). This manifests itself primarily as Cosmic egoism, being then called the *mahat*. This *mahat* continues to externalize itself further as individual egoism, which further develops itself into the mind, which ultimately expresses itself in speech and the other senses, which are its final developments (in man).

With all this in mind the *śruti* speaks of the inter-relation of the same series, proceeding from outside:

> 'Objects transcend the senses, the mind transcends objects, the intellect transcends the mind, the *mahat-Ātman* transcends the intellect, the unmanifest transcends the *mahat*,

the Self (*Puruṣa*) transcends the unmanifest,—beyond the *Puruṣa* there is nothing which can transcend Him. He is the ultimate limit, the goal (of all)' (*Kaṭha*. 1. 3. 10-11).

It being so, one should reduce the mind, the instrument wherewith the various kinds of analytic and synthetic processes of thought are brought about, into egoism; in other words, giving up all mental functions, one should retain egoism alone. It should not be supposed that this is impossible. For, in reply to ARJUNA's observation:

'I deem it (the mind) as hard to curb as the wind' (*BG*, 6. 34),

The LORD has well said:

'Without doubt, O mighty-armed! the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion. *Yoga* is hard to attain, methinks, by a self that is uncontrolled; but by the self controlled it is attainable by properly directed means' (*BG*, 6. 35-6).

'Constant practice' and 'dispassion' will be explained later with reference to the aphorisms of Patañjali. By 'a self that is uncontrolled' is meant one who has not acquired firm and steady mastery over the stage preceding the one he finds himself in. He who is thus equipped is 'the self-controlled'. GAUḌAPĀDĀCĀRYA has well explained, with illustration, the properly directed means which leads to *yoga*:

'Even as the emptying of the ocean, drop by drop, by the tip of a blade of *kuśa*-grass, could be accomplished (by

one) with sustained and patient effort, so also could be established control over the mind' (3. 41).

'Though one may be more powerful (than others), one should never stand pitted against a host of such, at the same time. Such a one is sure to meet with defeat, even as the ocean at the hands of the *ṭiṭṭibha*.'

In this connection, those well-versed in folk-lore relate the following fable: The ocean carried away with its receding tide the eggs of some bird, laid somewhere on its beach. (Enraged at this), the bird resolved upon drying up the ocean, and began to empty out the water drop by drop with its bill. Though dissuaded by other birds of its kind, nothing daunted, the bird sought their alliance. The sage Nārada, observing the trouble and worry of so many birds constantly flying to and from the ocean, took compassion on them and sent Garuḍa, the lord of birds, to go and assist his kindred. Thereupon, the ocean, which began to dry up by the flapping of Garuḍa's wings, was filled with consternation and restored the eggs to the puny bird.

Even so would the Lord bless the yogin, who applies himself with untiring effort to the highest *dharma*, namely, the control of the mind. This untiring application comes of using means favourable to it from time to time. This is very much like one eating cooked rice, taking soup, condiments, etc. appealing to the palate and the tongue, between every morsel. VASIṢṬHA says, with this in mind:

'The right course to be adopted by one who is in his novitiate is this: Two parts of the mind must be filled with objects of enjoyment, one with philosophy, and the remaining one with devotion to the teacher. Having advanced a little, he should fill one part of the mind with objects of enjoyment, two parts with devotion to the teacher and the remaining one with getting an insight into the meaning of philosophy. When he has attained proficiency, he should every day fill two parts of his mind with philosophy and supreme renunciation and the remaining two with meditation and devoted service to the Guru' (*Lagh.*, 21. 36-8).

By 'objects of enjoyment' is here meant the going about for alms, to keep body and soul together and such duties as pertain to the class and station in life (*varṇa* and *āśrama*) to which one belongs. After practising *yoga* for, say, one *ghaṭikā* (twenty-four minutes) or a *muhūrta* (forty-eight minutes) according to one's capacity, spending the next *muhūrta* in attending to the Guru, when he expounds philosophy, or in attending on him, then looking after creature comforts for about one *muhūrta*, thereafter, studying some exposition of the philosophy of *yoga* for about the same time, one should apply oneself again to the practice of *yoga*. Thus, giving prominence to *yoga* in every act of his in the course of the day, he should combine them with it and carry them out then and there. Before retiring to bed, he should count the total period of time he has devoted to *yoga* during the day. Taking note of this, he should further try to add to the time devoted to *yoga*, during the next day or the next fortnight or the next

month If, thus, there is an increase in the time devoted to *yoga*, say by a minute for every *muhūrta*, it will be found at the end of a year, that there has been a considerable addition to the time devoted to *yoga*. No doubt need be entertained that an exclusive devotion to *yoga* would afford little scope for other activities. For, it is only when totally free from all other activities that one is fit for *yoga*. It is for this reason, that the renunciation of the knower has to be preferred. Hence, one who is exclusively devoted to *yoga*, attains the height of *yoga*, stage by stage, even like a student or one apprenticed to a trade acquiring proficiency in his subject or trade. As a student learns a part of a quarter of a *ṛk*, then a quarter, then a half, then the whole *ṛk*, two *ṛk-s*, and then a whole section and so on, and becomes a teacher in ten or twelve years; or, as some merchant engaged in trade earns as profit one coin, two coins, and so on and at last becomes a millionaire or a multimillionaire, similarly by commencing his yogic practice at the same time as the student and the merchant (commence their respective avocations), nay, by emulating their ways, as it were, why should one not reach the highest stage of *yoga*, within the same period of time? Giving up, therefore, like Uddālaka, all analytic and synthetic processes of thought welling up in the mind, by main personal effort, one should reduce the mind to the 'self that discriminates' i.e., conditioned by individual egoism.

Having gained mastery over this second stage (indicated by entire suspension of the mind), when

mindlessness, such as obtains in the case of children and dumb persons, gets confirmed into a habit, the yogin should reduce this 'self that discriminates,' namely, this explicit sense of individual egoism into the implicit cosmic egoism, namely, the principle called the *mahat*. Even as, in one under the influence of the slightest tendency to sloth, individual egoism becomes dormant of its own accord, so, even without the influence of sloth it ceases in the case of one who is trying effectively to forget it. This condition, which resembles what is known to the world as 'sloth' and answers to what is called 'abstract perception' (*Nirvikalpaka-jñāna*) by logicians (*Tārkika-s*), is the third stage, wherein the principle of the *mahat* alone remains.

Having mastered this stage by dint of skilful application, the yogin should reduce this 'great self' of the form of 'cosmic egoism' to the Self, which, on account of its being unconditioned, is 'all tranquillity and peace' and whose nature is all pure consciousness. It has been said: 'Having subdued the principle of the *mahat*, one should let pure consciousness alone prevail.' The aforesaid effort at forgetfulness is much more useful here than in the previous stage. A student, who launches upon a course of the study of the *śāstra-s*, stands in need of help in the form of interpretation and explanation of every line to him, till he has gained proficiency, but as soon as he has gained it, the rest of the book is plain to him without such help. In the same manner, the yogin, who has mastered thoroughly every preceding stage, finds

himself the means to accomplish the stages that succeed. The author of the *Yogabhāṣya* says to the same end:

'*Yoga* should be understood by *yoga*, *yoga* develops from *yoga*; that yogin, who is ever vigilant by the practice of *yoga*, finds supreme Bliss.'

At this stage there may arise doubt. In the *śruti* (quoted above), between the 'Great self' and 'the self that is all peace and tranquillity', there is mention made of the principle called *avyakta* (unmanifest) as the material cause of *mahat*. Why is there no reference made to the reduction of the *mahat* to the *avyakta*? The answer is, it is not so, as thereby *mahat* would meet with its *laya* (dissolution). Just as a jar of clay on being immersed in water, which is not its material cause, would not be reduced (to water) and lose its form, but would, on the other hand, be turned into clay and lose its form when buried in earth, so also the *mahat* would not lose its form when reduced to the Self, but would, on the other hand, be annihilated when reduced into the *avyakta*. This annihilation (of the *mahat*) is certainly not the goal of life, as, in that case, the realization of the Self, (the means wherewith the goal of liberation could be attained) will be shorn of its very purpose; as also for the reason that 'interception' is mentioned as the means of acquiring the subtlety of intellect referred to in the stanza prescribing the way of realization of the Self, which is as follows:

'That is realized only by the sharp and subtle intellect of those possessed of keen observation.'

And last of all, as no special effort is necessary to attain this kind of annihilation, which is self-evident and within the daily experience of everyone during sleep. Again it may be argued that, even though the conscious variety of Concentration (*saṃprajñāta-samādhi*) that may be brought about by contemplation, absorption and Concentration, being of the nature of a one-pointed transformation of the mind, is useful as a means towards the realization (of the Self that is all tranquillity and peace), yet as the mind, when intercepted in the 'Self that is all peace and tranquillity' and thus thrown into the condition of the unconscious variety of Concentration (*asaṃprajñāta-samādhi*), is not subjected to any transformation, as during sleep, it cannot be of any use towards the realization of the Self. The answer is that the realization (of the Self) cannot be warded off, as it is of the nature of an established fact. It has been said in the *Śreyomārga* with the same in view:

'One should cause the mind which, by its very nature, is ever prone to assume either of the two forms of the Self and the not-Self, to throw into the background its perceptions of the non-Self, by taking on the form of Self alone.'

A jar of clay, which is undergoing the process of manufacture, comes forth filled with the all-pervading *ākāśa*; filling it up with water, rice and so on is due to human effort, afterwards. Though the water, etc. in the jar may be taken out, the *ākāśa* (in the jar, adhering to it since its production) cannot at all be

removed; nay, it still continues to be there, even though the mouth of the jar be hermetically sealed. In the same manner, the mind, in the act of being born, comes into existence only full of the consciousness of the Self (*Ātma-caitanya*). It takes on, after its birth, owing to the influence of virtue and vice, the causes of all enjoyment, the form of jars, cloths, colour, taste, pleasure, pain and other transformations of that kind, even like melted copper, cast into moulds. Of these, even though transformations, such as colour, taste and the like, which are of the not-Self variety, are warded off from the mind, the form of the Self, which does not depend on any external cause, cannot be warded off. Thence, by the mind, intercepted from all transformations by the Concentration known as 'interception'; rendered sufficiently subtle, in consequence of its being devoid of all impressions whatsoever; one-pointed, because of being turned towards Consciousness alone;—by such a mind is realized the *Ātman* without any impediment whatsoever. The author of the *Vārttika*, as well as SARVĀNUBHAVAYOGIN, say, adopting the same view:

'The mind takes on the form of pleasure, pain and the like, owing to the influence of virtue and vice, whereas the form of the mind, in its native aspect, is not conditioned by any extraneous cause. To the mind intercepted from all transformations is revealed the supreme Bliss; known by the name of '*asaṃprajñāta-samādhi*', this Concentration is the favourite of the Yogin-s.'

Though the realization of the Self is by itself an established fact, application to the practice of 'interception' is meant for the prevention of transformations (of the mind) of the not-Self variety. It has, therefore, been said:

'Having made the mind abide in the Self, let him not think of anything at all' (*BG*, 6. 25).

As the science of *yoga* concerns itself only with the Concentration as the proper method of treatment of the mind, there is no direct mention made in it of the realization of the Self, while dealing with the Concentration induced by interception. This, however, is in a way indirectly hinted at; for, having begun with '*Yoga* is the suppression of the transformations of the thinking principle' (1. 2), it says in the very next aphorism: 'Then the seer abides in his own Self' (1. 3). Though the 'seer', who is immutable, always abides in himself, yet he appears to be ill at ease as it were, owing to the want of discrimination as to identifying his own reflections in the series of mental transformations arising in the usual course. Even this has been referred to in the very next aphorism: 'Otherwise (he) becomes assimilated with the transformations' (1. 4). Elsewhere occur other aphorisms as well: 'Experience results from the utter incapability of differentiation between the conceptions of *sattva* and *Puruṣa*, that are absolutely apart; true knowledge of the *Puruṣa* arises from *saṃyama* on the conception of *Puruṣa* himself, apart from that of the other' (3. 36), and also 'When

the never-changing Self takes its form, then arises knowledge of its own cognition' (4. 22).

Though, purified by the *nirodha-samādhi* (Interception-Concentration), the *tvaṃ-padārtha* (the substratum of the ego) is realized, yet, in order that it (the substratum of the ego) may reach the stage of realization of itself as Brahman (the Universal All), a special kind of transformation of the mind, known as *Brahmavidyā* (Gnosis) has to be induced, through the influence of the *mahā-vākya* ('Thou art That' imparted by the Guru). It should not be understood that the interception-Concentration is the only means, whereby the pure substratum of ego could be realized. For, such realization is also possible by a process of careful differentiation between and separation of Spirit and matter. Hence does VASIṢṬHA say:

'O Rāghava! *yoga* and Gnosis are the two paths leading to the dissolution of the mind: *yoga* consists in intercepting transformations of the mind, and Gnosis in the proper viewing of things. To some *yoga* is unattainable, while to others is denied the capacity to judge aright;—hence, the supreme Lord prescribed these two paths' (*Lagh.* 27. 72; 29. 60).

If it is thought, that this 'careful differentiation and separation' after all leads only to *yoga*, for the reason that the one-pointed transformation, directed towards the Self alone, which the mind undergoes at the moment of realization (of the Self), is a kind of momentary Concentration of the conscious variety, we grant that this is so; still the distinction between the conscious and

the unconscious varieties of Concentration is indeed very great, both in their nature and the means adopted in practising them. The difference in their nature is plain, involving as it does the presence of transformations of the mind in the one case and their entire absence in the other. As to the means employed, contemplation and the rest being similar in nature to the conscious variety of Concentration, they are the kindred means of inducing it, whereas, being dissimilar by nature to the 'unconscious variety of Concentration', which implies absence of all transformations whatever, they are only the extraneous means of inducing that Concentration. So also says the aphorism: 'Even it[1] is external to the Seedless' (3. 8).

This extraneous means, though 'foreign' to the 'unconscious' variety, being of use in that it wards off transformations of the mind into things which are not-self, is therefore not opposed to its interest. To render its utility in this direction clear, it is laid down in the aphorism: 'In others (it) is preceded by faith, energy, memory and discrimination' (1. 20). Having indicated in the aphorism preceding this that certain gods and others have the proclivity to Concentration conferred on them even at their birth, this aphorism is laid down with reference to men. 'This *yoga* alone is to me the means of attaining the ultimate end of existence': conviction of this kind is called 'faith'. Such faith

[1] That is *saṃyama* which is one name for contemplation, absorption and Concentration.

is born of the excellence (of *yoga*). Says the *smṛti* relating to such excellence:

'The Yogin is greater than the ascetics; he is thought to be greater than even the knowers; the Yogin is greater than the men of action; therefore become thou a Yogin, O Arjuna!' (*BG*, 6. 46).

Yoga is superior to austerities of the kind of *kṛcchra* and *cāndrāyaṇa* and religious rites such as *Jyotiṣṭoma* and others, inasmuch as it is the means of attaining the highest *loka*. It is superior to Gnosis and is also the cause of bringing the mind to a state of rest. Faith in *yoga* is generated in one who knows as aforesaid. Such faith getting confirmed in one, enthusiasm of the form 'I shall somehow accomplish *yoga*,' gets possession of one's mind. Out of such enthusiasm, the auxiliaries to *yoga* to be practised by the Yogin are remembered in their proper sequence. When one, who has practised Concentration in the right manner, with the help of such memory, attains internal clarity, there arises in one the truth-bearing intellect. The unconscious variety of Concentration which is preceded by such intellect, i.e., has this intellect as its cause, is successfully accomplished in 'others', i.e. in the case of that order of beings lower than the gods, namely, by men. This intellect is thus referred to in the aphorism: 'The intellect is there truth-bearing' (1. 48). 'Truth' means the condition of things as they are; the intellect which conveys knowledge of such a condition is 'truth-bearing.' 'There', that is to say in the internal clarity brought

about by the height of Concentration. Further justification for this 'truth-bearingness' is dealt with in an aphorism which runs: '(The range of this intellect) is quite different from those of revelation and inference owing to reference to particulars' (1. 49). There is no direct cognition of subtle, mediate and distant things by those who are not Yogin-s; such things could be known only through 'revelation' and 'inference' by ordinary men. Knowledge derived from 'revelation' and 'inference' has reference always to things in general, while the direct cognition spoken of here as peculiar to Yogin-s has in its range particular aspects of things and is called 'truth-bearing' on that account. The utility of this direct cognition of the Yogin, as the extraneous means of the unconscious variety of Concentration, is referred to in the following aphorism: 'The impression thereof stands in the way of other impressions' (1. 50). Having thus described the extraneous means of the unconscious variety of Concentration, the author proceeds to describe the effort towards the interception-transformation (of the truth-bearing intellect) as the immediate cause of the unconscious variety of Concentration in the aphorism: 'With the prevention even of that, through the prevention of all, Concentration without seed (is attained) (1. 51). This Concentration which is similar to sleep is capable of being experienced by that type of consciousness which is known as 'Witness'. It should not be supposed that this condition is none other than lseep, as in it too there is entire absence of all

transformations of the mind; for in the one there is the potential existence of the mind, while in the other it is altogether non-existent. It has been said by GAUḌAPĀDĀCĀRYA:

'The functioning of the mind, when well-controlled, undifferenced and full of Gnosis, is altogether different from its functioning during sleep and not at all like it. While it (the mind) is dissolved in sleep, it is not dissolved when well controlled. The same (mind) is itself all Brahman, not affected by fear of any kind and full of the light of Gnosis out and out' (3. 34-35). 'Non-cognition of duality is common both to the *Prājña* and the *Turya* (fourth); the former has the seed of sleep in himself, whereas the latter has it not. The first two (*Viśva* and *Taijasa*) have dreamy sleep in them, the *Prājña* has only dreamless sleep; those who are confirmed in the fourth, perceive neither sleep nor dream. While dream is experienced by one, on account of perverted cognition, sleep is experienced by one on account of the ignorance of the Truth; the false knowledge induced by the two (dream and sleep) having worn out, one realizes the condition of the fourth' (1. 13-15).

'The first two' are *Viśva* and *Taijasa*. 'Perverted cognition' means cognizing the non-dual entity (*Advaita-vastu*) as dual (*dvaita*). This 'perverted cognition' of the *Viśva* and *Taijasa* (the *Ātman* in the waking and dreaming states, respectively) is called dream. Ignorance of the truth is called sleep. Sleep exists in *Viśva*, *Taijasa* and *Prājña*. The false knowledge induced by these two—dream and sleep—being put an end to, through *vidyā* (right knowledge), one realizes

the fourth, the condition of the *Advaita* (Non-dual Reality).

It may here be asked: 'Let there be this vast distinction between the unconscious variety of Concentration and sleep. Though this Concentration may be of use to one desirous of realizing the Truth, as the means leading to such realization, still, to one who has realized the Truth, this Concentration is no longer necessary for the attainment of *jīvanmukti*; for, the painful bondage of the form of likes and dislikes is easy to destroy even by sleep.' This is not so. Is it the sleep that comes on occasionally of itself every day, which is the destroyer of bondage, or the sleep that may last uninterruptedly, as the result of practice? In case it is the first alternative, is it the destruction of the bondage prevailing during the time of such sleep that is meant or of the bondage prevailing at other times? The former is not possible, inasmuch as such a thing is incompatible with human nature. Even fools experience no bondage of the form of suffering in sleep, for, should it be so, there should be reluctance felt by them to resort to it. The second contingency cannot arise, on account of its absurdity; for the relief of suffering experienced at some time cannot certainly be brought about by sleep at some other time. In that case even fools will easily free themselves of all the mental pain experienced by them during the waking and dreaming states. As to sleep that may last uninterruptedly, it is impossible to induce such sleep by practice, for the reason that sleep in itself is entire suspension of all activity whatever.

Therefore there is the supreme necessity, even for those who have realized the truth, to resort to the unconscious variety of Concentration, with a view to eradicating mental suffering.

The first stage of such Concentration is control of speech (silence), such as is met with in cows and the like; the second is mindlessness, as in children and idiots and the like. The third stage consists of absence of all sense of egoism, as in the condition of lassitude. The fourth stage is freedom from all relation with cosmic egoism (*Mahat*), as in deep sleep. It is with reference to these four stages that it has been said: 'Little by little, let him gain tranquillity'. Of this pacification, the 'intellect' sustained by 'courage' is the surest means; for, the greatest courage is required in exercising proper control over cosmic and individual egoism, as also over the mind, speech and the rest, which all tend to externalize themselves with a rapid velocity, even as in intercepting the flow of a stream running with tremendous force, eroding the banks between which it runs. The 'intellect' here means proper discrimination. One should pass on to the second stage after having carefully examined, through this discrimination, whether the first stage has been mastered or not and satisfied oneself that it has been fully covered. If the very first stage has not, as yet, been fully gained, the same should be practised over again, by carefully discriminating the course of development every now and then. 'Having made the mind

abide in the Self, etc.'—by these words (of the Lord) with which the other half of the couplet quoted above begins, together with the couplet immediately following, reference is made to the practice of the fourth stage. Says GAUḌAPĀDĀCĀRYA:

'The mind, distracted by desires and enjoyments, as also finding supreme comfort in its lassitude (*laya*), should be brought under control by adopting suitable means, for, lassitude and desire are alike (to be avoided). One should turn the mind away from the objects of desire and enjoyment, bearing in mind, that all is pain and suffering in this world. He views not things of the universe as having had an origin, remembering as he does that they are identical with the Unborn. One should rouse the mind, when it is prone to lassitude; humour it back to its peaceful condition, if it gets distracted; find out, by proper knowledge, whenever it is tainted; and disturb it not when it is equipoised. One should not taste the bliss thereof, should be intellectually detached and should, with every possible effort, concentrate one's calm mind, whenever it is prone to be disturbed. When the mind rises above lassitude and distraction and ceases to have any characteristic mark or expression, then indeed it becomes Brahman' (3. 42-46).

Lassitude, distraction, taintedness and equipoise are the four states of the mind. Of these, if the mind, while turning away from objects of desire, in the attempt to intercept its activity, should, from previous habit, become prone to lassitude, i.e., sleep, at such moment, it should be vigorously roused into action by effort or by warding off the cause of sleep. The causes of such sleep are,

unduly keeping awake, indigestion, over-feeding and fatigue. Hence it is said:

> 'One should, after sleeping for the requisite period, eat moderately food that could be easily digested and avoid fatigue, then seek some solitary place free from disturbance and sit there rising above all desire and putting forth little effort, or practise *prāṇāyāma* after his wonted manner.'

If the mind, roused from lethargy, should, from daily practice of wakefulness, get distracted by objects of desire and enjoyment, one should restore it to its eqiupoise, again and again, by recalling to mind all the misery arising from objects of enjoyment, so well-known to wise men and by recalling to mind Brahman, the non-dual Reality, which is not subject to birth, old age, decay, etc., and which is so well set forth in philosophic treatises, wherever one casts one's eyes.

Taintedness is an acute form of contamination of the mind. The mind, when infected by it in the form of vivid impressions of likes and dislikes, sometimes appears as if in a state of Concentration, free from the influences of lassitude and distraction and solely directed towards misery. The mind so infected should be recognized, i.e., distinguished from the mind fixed in a state of Concentration. Having made oneself sure that this is no Concentration, one should set oneself about curing it of this contamination, as in the case of lassitude and distraction. By the word evenness is designated Brahman; for, says the *smṛti*:

'The supreme Lord pervading all things is evenness itself' (*BG*, 13. 28).

Lassitude, distraction and taintedness being cured, the state of Brahman, evenness, is attained as it were by the law of survival of the residue. One should not disturb the mind, when it has attained the state of evenness, by mistaking it for either lassitude or taintedness. One should learn to distinguish between the states of lassitude and taintedness with great effort and with one's sharp intellect and should fix the mind, as long as one could, on this state of evenness. When the mind is so fixed, the highest bliss which is the very essence of Brahman distinctly shows itself out in the mind. This is described as:

'The supreme bliss, which the reason can grasp, which lies beyond the senses' (*BG*, 6. 21).

The *śruti* too has it:

'The bliss experienced by the mind, purified of all dross from the practice of Concentration and fixed in the *Ātman*, cannot be adequately described in words, but can be comprehended only by the inner sense acting by itself' (*Mai.* 4. 9).

That the bliss of Brahman, thus revealed in Concentration, is cognizable by the intellect is recognized by the *śruti* and the *smṛti* alike. Gauḍapādācārya, on the other hand, says 'He should taste not the bliss thereof' and does not admit that this bliss is cognizable by the intellect. How could this be reconciled with the other position? There is really no inconsistency involved

herein. In the passage quoted above, it is not the bliss revealed in Concentration and cognizable by the intellect that is sought to be prohibited, but the tasting of the bliss which one experiences, when one recedes from Concentration, as it is incompatible with Concentration. Just as the pleasant and cool sensation experienced by one immersed in the deep waters of the Ganga at midday, in the hot season, is incapable of being described by one at the time, but is borne testimony to on one's coming out of the waters; or as the bliss of the Self, experienced, even during sleep, through the operation of the subtle forms of *avidyā*, is incapable of being perceived by the transformations of the thought-bearing inner sense at the time, but clearly comes within the range of memory on waking; in the same manner, during Concentration, the experience of bliss, through the mind free from all transformations whatever, or existing in a very subtle condition, being only of the form of residual impressions (of itself), is recognized by *śruti* and *smṛti* alike. The 'taste' spoken of by Gauḍapādācārya is with reference to the idea that assumes the form: 'I have experienced this great bliss in Concentration', when he recedes from Concentration. It is this indulgence in the memory of the sense of gratulation during moments of break that is deprecated by Gauḍapādācārya in the words: 'Taste not the bilss thereof.' It is added 'Be intellectually detached'—to bring out this very meaning as plainly as possible. Clear and well-defined knowledge is 'intellect' (*prājñā*). One should give up all connection with this intellect;—

this is all that is meant by 'Be intellectually detached'. Or 'intellect' (*prajñā*) may refer to the 'intellect sustained by courage' already referred to. By such means one should try to be free from the 'taste', consisting of the experience and description of the bliss of Concentration. If the mind, immersed in the bliss of Brahman during Concentration, should some time go out, for the pleasure of enjoying such bliss or from causes of disturbance, such as heat, cold, mosquitoes and the like, it should be turned often and often into the steadiness of Concentration, in such a way that it might be identified with Brahman. The means to this end is constant application to interception (of the transformations of the mind). Only this identification is rendered clear, in the words, 'when the mind rises above lassitude and distraction, etc.' The words, 'ceases to have any characteristic mark or expression', refer to the absence of taintedness and the taste for pleasure respectively. The mind, free from lassitude, distraction, taintedness and taste for pleasure, becomes undisturbedly fixed in Brahman. It has been said in the *Kaṭhopaniṣad*, with the same in view:

'That is called the highest goal, wherein all the five senses and the mind remain in full control and wherein even the intellect does not function. This steadying of the senses is called *yoga*; the Yogin is wide awake in that condition, for, *yoga* is evolution coupled with involution' (2. 3. 10, 11).

Yoga, if neglected, is the cause of the evolution of activity in the senses; properly practised, it leads to the

involution of such activity. Hence it is that *yoga* is thus defined in the aphorism: '*Yoga* is the suppression of the transformations of the thinking principle' (1. 2). In order to dispel the doubt (that may arise) that it would be impossible to suppress them, as these 'transformations' are endless, their limit has thus been laid down in the aphorism: 'The transformations are fivefold: and are painful or not-painful' (1. 5). Such transformations which relate to the life of the lower self and which assume the form of suffering, such as likes, dislikes and similar distractions, are 'painful'. Transformations other than these, which relate to the life of the higher self, are 'not-painful'. The 'painful' as well as the 'not-painful' varieties are all included in the 'five' transformations. Lest the ignorant be misled into supposing that 'painful' transformations alone have to be suppressed, the 'not-painful' ones are clubbed along with the 'painful' ones. Then follow six aphorisms to explain the nomenclature and character of the five-fold 'transformations': 'They are right knowledge, wrong knowledge, fancy, sleep and memory' (1. 6). 'Right knowledge is direct cognition or inference or testimony' (1. 7). 'Wrong knowledge is the false conception of a thing, whose real form does not correspond to such conception' (1. 8). 'Fancy is the notion called into being by mere words, having nothing to answer to it in reality' (1. 9). 'That transformation which has nothingness for its basis is sleep' (1. 10). 'Memory is not-allowing a thing cognized to escape' (1. 11). That is the transformation having 'nothingness'

for its basis, wherein, on account of the veil of darkness, is cognized the absence of all objects whatever. Sleep, indeed, is that transformation of the mind which relates to this 'darkness'. The 'not-allowing a thing cognized to escape' means the retaining (by the mind) of the thing perceived. Then are given the means of 'suppressing' these five kinds of 'transformations': 'Their suppression is secured by application and dispassion' (1. 12). Just as it is possible to obstruct by a dam the rapid current of a river and cause it to flow through canals across the corn fields, even so is the stream of objects filling this river of the mind obstructed by 'detachment' and converted into a placid flow, by the practising of Concentration. It may be aruged that, while practice by frequent repetition is possible in the case of the muttering of incantations, meditation on some god and so on, as these are of the form of *action* of some kind, it is not so in the case of Concentration, which means *suspension* of all action whatever. With a view to dispelling any such doubt the aphorism lays down: 'Application is the effort towards that state' (1. 13). 'That state' means complete steadiness, i.e., the condition wherein all transformations are suppressed, the moment of interception. 'Effort' is propulsion of the mind. The frequent propulsion of the mind to the firm resolve 'I shall, by all means, control the mind from its inherent tendency of straying away to objects,' is the kind of 'application' here implied. Then follows an aphorism which throws light on how such 'application', just commenced and therefore

necessarily unconfirmed, will succeed in neutralizing the impressions of unsteadiness, operating from time without beginning: 'It stands on firm ground, when practised for a long time, without intermission, and with perfect devotion' (1. 14). People very often speak of the argument of a fool, who would say, 'the Veda-s extant are only four in number and it is a wonder why a *māṇavaka* (pupil), who went to study them, has not yet returned, though it is already five days since he left.' The Yogin, who thinks that *yoga* can be accomplished in few days or months, adopts the same logic. Hence *yoga* should be practised for a long time, measured in years, nay in births. So also says the *smṛti*:

'Fully perfected through manifold births, he reaches the supreme goal' (*BG*, 6. 45).

If *yoga* is being practised for a long time, but at frequent intervals, then, as the impressions of *yoga*, which are produced in consequence, will be overpowered by the impressions produced immediately thereafter, at the moments of unsteadiness, breaking its continuity, the following maxim of the author of the *Khaṇḍana-khaṇḍa-khādya* will prove true: 'What shall one have to rest on, if one should leap forward and fall back at the same time, even as one conning by rote, but given to lapse of memory' (p. 205, Chowkh. ed.). Hence it is that such practice has to be without intermission. 'Devotion' refers to the earnestness brought to bear on such practice. If there is want of devotion, what has been said by VASIṢṬHA will ensue:

'If the mind is devoid of impressions of any kind whatsoever, its activity would be very much the same as inaction, even as one with one's mind transfixed on something at a distance, listening to a religious discourse.'

'Want of devotion' means the not carefully doing away with the four obstacles of Concentration, namely, lassitude, distraction, taintedness and taste for enjoyment. Hence this practice should be 'with devotion'. 'The standing on firm ground' of Concentration, practised in conformity with the three injunctions relating to the manner of practice, namely, long time, etc. means the state wherein there is the utter incapability of its being disturbed by impressions of the pleasure derived from objects of enjoyment or by impressions of any painful experience whatever. This is referred to by the LORD:

'Having obtained which, he thinks there is no greater gain beyond it; wherein established, he is not shaken even by heavy sorrow' (*BG*, 6. 22).

VASIṢṬHA has illustrated by the story of Kaca as to how 'he thinks there is no greater gain beyond it':

'Once upon a time, Kaca, rising from Concentration with a cheerful mind, soliloquized thus, in words bubbling with emotion: "What shall I do, where shall I go, what shall I take and what give up? The whole universe is filled with the Self, as if with the waters of the great deluge." Within and without the body, below, above and at all points of the compass, here, there and everywhere, is the Self; there is no spot filled with the not-self anywhere. There is nothing, wherein I do not abide, nor is there anything, which is not in

me. What else shall I desire, when everything is pervaded by the supreme Consciousness! The (seven) mountains, fabled to hold up the globe of this earth, are but the foam over the waters of this vast, mighty and pure ocean of the all-pervading Brahman. Before the great radiance of the sun of this supreme Consciousness, all the wealth and glory of the world are but so many mirages' (*Lagh.* 18. 37-40; 18.35).

The 'not being shaken by heavy sorrow' is thus illustrated by the same sage, in the Concentration of Śikhidhvaja, which outlasted three long years:

'Cūḍālā (the queen of Śikhidhvaja) there saw the lord of the earth immersed in the thought-suppressed variety of Concentration and bethought within herself, "I shall presently rouse my lord, the king, from this supreme state." Thereupon she roared mightily like alion, over and over again, frightening the beasts of the forest. When he, O Rāma! could not be moved by this mighty noise, though frequently repeated, she shook him by physical force. But, though thus shaken and felled (to the ground), the wise king would not awake to the life of the ordinary world' (ibid., 37. 122-5).

The same is illustrated also in his account of Prahlāda:

'Wrapt in his thought, Prahlāda, the slayer of the mighty and the valiant among his foes, lost himself in the supreme bliss of ecstatic Concentration. While in this condition, he appeared, as it were, a mere picture of his, painted on canvas; he continued in this condition, with body ever fresh and bright and with his eye fixed upon one point, for a period of five thousand years. "Awake, ye great soul"—addressing

him thus, the Lord Viṣṇu blew his conch—Pāñcajanya—filling the quarters with the echo of its sound. By the impact of this mighty sound, generated by the vital breath of Viṣṇu, the lord of the Asura-s was awakened, by slow degress, to the life of the world' (*Lagh.* 22. 92-3, 106-7).

The Concentration of Vītahavya and others also may serve as illustrations of the same.

'Detachment' is of two kinds: lower and higher. Again, the lower variety has four stages: investigation, sifting, isolation and mastery. Patañjali, referring to the first three by mere implication, speaks of the fourth in the aphorism: 'The consciousness of having mastered (every desire), in the case of one who does not thirst for objects, perceptible or scriptural, is dispassion' (1. 15). 'Objects perceptible,' are, such as flowers, perfumes, women, children, friends, land, wealth and so on. 'Objects scriptural' are such as are revealed by the Veda, to wit, heaven and the like. When there is thirst for the two kinds of objects referred to above, the first three stages of detachment spoken of above become well marked, by bringing careful discrimination to bear on them. 'Investigation' is the stage wherein one strives with the resolve—'With the help of books and teachers, I shall try to understand what is good and what is not good in this world.' 'Sifting' is the process of sorting out the several defects previously existing in one's mind, by bringing proper discrimination to bear on them, thus: 'These are the ripe ones (fit to drop down); these are still subsisting (in an unripe state).' 'Isolation' is the remaining of the mind in

a state of ardour, pure and simple, after giving up the hankering after objects 'perceptible' as well as 'scriptural', with the full knowledge that it is all evil and misery. 'Mastery' is cessation of all desire whatsoever. This fourfold detachment of the lower order, as being the initiative of the eight stages (of *yoga*), constitutes the intimate means of the conscious variety of Concentration. Of the unconscious variety of Concentration it is only the mediate cause. The 'height of detachment' which is the immediate cause of the unconscious variety of Concentration is thus described in the aphorism: 'That is the highest, wherein, in consequence of being the *Puruṣa*, there is entire cessation of any the least desire for the *guṇa-s*' (1. 16). From the constant practice of the conscious variety of Concentration, which leads to the discrimination of the *Puruṣa* from the *Pradhāna* made up of the three *guṇa-s* in a state of equilibrium, the knowledge, to wit, the realization of the *Puruṣa*, is attained. That complete thirstlessness for all objects whatesoever, which are but the effects of the three *guṇa-s*, after the realization of the *Puruṣa*, is the highest detachment. Patañjali refers to the varying desgrees in the rapidity with which ecstatic Concentration is attained, which are based on the varying degrees in the several stages of detachment, thus: 'The attainment of *samādhi* is nearest to those whose detachment is the most ardent' (1. 21).[1] Yogin-s are of three classes

[1] There are two readings of this aphorism: '*Tīvra-saṃvegānām āsannaḥ samādhi-lābhaḥ,*' and '*Tīvra-saṃvegānām āsannaḥ.*' The

according to the degree of the ardour of detachment, to wit, those whose ardour is light, those whose ardour is moderate, and those whose ardour is unlimited. 'Nearest' means 'attained in the shortest time possible'. Again with reference to the third class of Yogin-s alone, i.e., those whose ardour is unlimited, it has been said: 'A further distinction arises on account of the light, moderate and unlimited (nature of the means employed), such as slightly abundant, moderately abundant, and extremely abundant' (1. 22). These degrees of ardour lead sooner to the successful accomplishment (of Concentration) in the order they are here mentioned. The best among the best Yogin-s, such as Janaka and Prahlāda, belong to the class of practitioners with extremely unlimited ardour, for, they can, at a moment's thought, work themselves up into the condition of confirmed ecstatic Concentration. Uddālaka and others, of the lowest among the low sort, belong to the class of mildly ardent practitioners, for, they can find the condition of Concentration only after considerable effort put forth in that direction. In the same manner other practitioners as well may be classified according to the degree of ardour reached by them. When, in this manner, the 'firm ground' is obtained in the unconscious variety of Concentration, by those Yogin-s of the class of the extremely abundant ardour, there being no scope for its coming out of it, their mind is entirely

former is here adopted for obvious reasons: the point of the aphorism being only to show the way of approach to *samādhi* and not to define the nature of *saṃyama*.

dissolved. Obliteration of *vāsanā* being superfluous, due to the dissolution of the mind, *jīvanmukti* is fully and firmly established. It should not be supposed that the dissolution of the mind leads on only to *videhamukti* and not to *jīvanmukti*; for, the following dialogue settles the point:

RĀMA:

'Tell me, O sage! where, in the Yogin, would the virtues, friendliness[1] and others arise, after the form of the mind gets all dissolved, on the rise of proper discrimination?'

VASIṢṬHA:

'The dissolved mind is of two kinds: with form and without form. The first belongs to *jīvanmukti*, the second to *videhamukti*. That which makes much of the *guṇa*-s belonging to the *prakṛti*, as if they belong to itself and attaches itself to happiness or misery, is called the mind. Thus have I described to thee, O prop of the race of Raghu-s! the existence of the mind; hear henceforward, O foremost of catechists! the mode of its dissolution. That man of supreme fortitude, whose evenness, no condition, whether of pleasure or of pain, disturbs in the least and on whom all desires fall flat like the flow of breath on the lord of mountains,—the mind of such a one is verily dead and gone for ever. His mind is indeed quite dead, who is never touched by calamity, miserliness, exhilaration, infatuation, dull-wittedness, jubilation and the like. When the mind, which

[1] The reference is to the aphorism which speaks of friendliness towards equals, indifference towards adversaries, complaisance towards superiors and pity towards inferiors.

is the treasure house of desire, is entirely dissolved, then, O Rāghava! rises *sattva*, resplendent with the virtues of friendliness and others. The mind of the *jīvanmukta* is thus forever freed from repeated incarnations. This is the dissolved mind but with form, which is characteristic of *jīvanmukti*. The dissolved mind without form, referred to by me at the beginning, is found, O best of the Raghu-s! only in the condition of *videhamukti*, as it is only in *veidehamukti* that it is without any descriptive parts. Even *sattva*, though based on all the best virtues, is dissolved for ever, in *videhamukti*, the holiest and the purest state. The great souls, having the all-pervading *ākāśa* for their body, live in that condition, wherein is annihilated all misery, which is in no relation whatever with matter, which is all-one in form, bliss *en-masse*, deviod of *rajas* and *tamas*,—dropping off even the least touch of the mind and forever' (*Lagh. Yo. Vā.*, 28. 15-27, 32).

'The *jīvanmukta-s* never lose themselves in the tasting of pleasure or pain; they may or may not act anywise, in accord with the tendency of their *prakṛti*'.

Thus, it is plain that the dissolution of the mind but with form is the right means to be adopted for *jīvanmukti*.

End of the third Chapter on 'The dissolution of the mind'.

FOURTH CHAPTER

THE PURPOSE OF THE ATTAINMENT OF JĪVANMUKTI

THE three questions: What is this *jīvanmukti*? What is the authority on which it rests? How is it to be accomplished?—have been answered (in the preceding chapters). Here is attempted an answer to the fourth question: What is the purpose of its attainment? The aims are five in number: safe-guarding Gnosis, penance (*tapas*), absence of discord, cessation of pain and misery, and the genesis of supreme bliss.

It may be asked where is the chance for Gnosis, attained by having recourse to means recognized by proper authority, being in jeopardy, wherefore it requires safeguarding? The answer is: doubt and false knowledge may crop up in the mind, if it is not in a state of quiescence. Viśvāmitra has well illustrated this possibility of doubt, in the case of Rāghava, who was well initiated in Gnosis, before he attained the condition of peaceful tranquillity:

'O scion of the Raghu-s! the best of knowers! there is nothing more that remains to be known by thee. Thou hast known, through thy own sharp intellect, all that is to be known. Thy intellect, though well enlightened in regard to all that is worth knowing, even like that of Śuka, the son of the revered Vyāsa, still stands in need of the attainment of quiescence' (*Lagh.*, 3. 17-18).

As for Śuka, having himself first attained Gnosis and not still being free from doubt, he applied to his father, who taught him only what he already knew. Not being free from doubt even after that, he approached Janaka, who also taught him likewise (what his father had already said). Whereupon said Śuka to Janaka:

Śuka—

'I knew this, of myself, even before, through proper discrimination. My father too taught me the very same thing, on being asked about it. O best of the knowers of the Word (of the Veda)! You also say the same thing. This is the sum and substance of what is found in treatises on the subject. This wretched, worldly existence, which is, after all, the creature of one's own imagination, disappears, the moment such imagination is suspended. It is verily an empty chimera:—This is the absolute Truth. Explain what this is to me, O valiant sire! Tell me the real truth of the matter, so that my mind, which is straying as it were through the universe, because of doubt, may find complete rest and repose, once for all, due to your instruction (ibid., 3. 43-6).

Janaka—

'The Truth is none other than what you say. O sage! you have known it by yourself and have heard it from your sire again. There is only the one *Puruṣa*, the all-unbroken Consciousness; there is nothing else besides. One is subject to bondage on account of one's own imagination; from suspension of such imagination, one becomes liberated. Thus have you already distinctly known all that is to be known. O sage! your glorious Self has learnt to abhor all kinds of pleasures, nay, the phenomenal world in its

entirety. You, with your capacious mind, have acquired all that is worth acquisition. You have no concern with the phenomenal world. O Brāhmaṇa! You are liberated. Give up delusion.

'Thus taught by the high-souled Janaka, Śuka attained quiescence in perfect silence in the supreme Reality. Free from sorrow, fear and exertion, devoid of desire and with doubt dispelled, he went to the congenial summit of the Meru for the practice of Concentration. Having spent ten thousand years there in integral Concentration, he dissolved himself in the Self, even like the flame of a lamp extinguishing itself, for want of oil to feed it' (ibid., 47-53).

It is thus plain, that doubt crops up in the mind, even after the knowledge of the Truth (in *samādhi*), from want of proper rest and peace, as, in the case of Śuka and Rāghava. Such doubt like ignorance is an impediment to liberation. Hence the LORD says with the same in view:

'But the ignorant, faithless, doubting self goes to destruction; neither this world, nor that beyond, nor happiness, is there for the doubting self' (*BG*, 4. 40).

By 'faithlessness' is meant false knowledge; this will be explained further on. Whereas ignorance and false knowledge stand in the way of liberation alone, doubt prevents both liberation and the enjoyment of worldly pleasures; for, doubt always hangs, as it were, between two opposite extremes. Whenever there is a tendency for worldly enjoyment, then the mind, yearning for liberation, curbs such tendency; and, *vice versa*, whenever there is the yearning for liberation, the

mind, tending towards worldly enjoyment, curbs such yearning. Hence, one desirous of liberation should, by all means, get oneself rid of all doubts, for the reason that there is no happiness whatever for the sceptic. The *śruti* also says: 'All doubts vanish' (*Muṇ.*, 2. 2. 8). The story of Nidāgha is illustrative of false knowledge. Ṛbhu repaired, out of pity, to the house of Nidāgha and having instructed him by various means returned to his abode. Though thus equipped with knowledge, Nidāgha, owing to lack of faith, got the false conviction that the due performance of rituals alone was the be-all and end-all of existence, and applied himself to the performance of rituals as before. The teacher, anxious, lest his pupil should be misled from the true aim of existence, and filled with compassion, returned to his pupil and taught him again. Even then he did not give up his false conviction. When further expostulated with by the teacher, on his third visit, the pupil gave up his false knowledge and attained tranquillity of mind. Due to doubt and false knowledge, which are respectively identical with the absence of faith and false faith, is prevented the fruition of Gnosis. Says PARĀSARA:

'Even as fire, though well blazing, is unable to burn any fuel, when its power stands neutralized by the potent influence of certain gems, incantations or herbs, similarly the fire of Gnosis once produced, though fanned into a splendid blaze and in full vigour, is not at all potent enough to destroy sin and sorrow, if its power is neutralized (by the strength of doubt and false knowledge). A perverted glimpse

of the truth, as well as having no grasp of it, stand in the way of Gnosis; nothing else, O Śuka!' (*Upapurāṇa*, ch. 14).

Hence, in the case of one whose mind is not at rest, as there is the possibility of the attainment of Gnosis being imperilled, some safeguard is essential from the scope of the operation of doubt and false knowledge in neutralizing its fruition. In the case of one whose mind is at rest, on the other hand, as the world and the whole panorama of objects vanish, on the dissolution of his mind, where is the possibility of the occurrence of doubt or false knowledge? The sustenance of the body, and everything connected with it, of the knower of Brahman, who is unconscious of the manifestations of the phenomenal world, is the work of the vital breath introduced by the supreme Lord,[1] without any conscious effort on the part of the knower. Hence it is said in the *Chāndogya*:

'He remembers not this body (of his), neighboured by (other) people; the *prāṇa* (vital breath) placed (functioning) in this body behaves, even like the proverbial draught animal set on his track' (8. 12. 3).

'Neighboured by (other) people,' i.e., this body (of the liberated) which is very near the eyes of other men. In other words, the knower of Brahman is completely

[1] The word 'supreme Lord' is here used in the sense of that reflection of the supreme Consciousness in *māyā*, which, as the sum total (*samaṣṭi*) of all conscious units, is in charge, so to speak, of the world and all individual beings below it in the order of development. See *Pañcadaśī*, ch. 2.

oblivious of this body (of his). Only those near him see his body, while he himself, owing to the attainment of mindlessness, never remembers, 'this body is mine'. 'Draught animal' refers to a horse broken to saddle or harness or an ox yoked to a chariot or other vehicle and well-trained, who, being often driven along the road by the driver, takes the same course, without any need for being prompted by the driver every now and then, and takes the vehicle to the place of destination lying yonder. Similarly, the vital breath, introduced by the supreme Lord into this body, irrespective of any individual effort, performs its allotted vital function. The same is referred to in the *Bhāgavata* also:

'Of this mortal coil, no matter whether it lasts or decays —the liberated preson recks not, inasmuch as he has reached his own Self, even like the drunkard, blind with intoxication, who recks not of the cloth he wears, no matter, whether it remains in its position or is stripped off by chance' (XI. 13. 36).

So also VASIṢṬHA:

'They conduct themselves (in their everyday life) in accordance with the time-hallowed rules of conduct, whenever their attention is drawn to it by persons standing by, themselves remaining unaffected by such conduct, even like persons awakened from their sleep' (*Lagh. Yo. Vā.*, 13. 127).

It may be argued that it is a mutual contradiction in terms to say 'the liberated reck not' and 'they conduct themselves (in their everyday life)'. There is no such contradiction involved; for, both these positions could be reconciled by taking into consideration the

varying degrees of Self-abidance (involved in the two). The *śruti* says with these varying 'degrees of Self-abidance' in view: 'This is he who revels in the Self, this is he who is enraptured by the Self, this is he who perseveres in the Self and this is he who is the highest among the knowers of Brahman' (*Muṇ*. 3. 1. 4). In these, four diverse types of persons are indicated. The knower of Brahman is of the first type, the knower of Brahman of a higher order is of the second, the knower of Brahman of the next higher type is the third and the knower of Brahman of the highest type is the fourth. They should be understood to belong respectively to the four stages, beginning from the fourth of the seven stages of Gnosis. These (seven) stages are thus described by VASIṢṬHA:

'The first stage of Gnosis is known as 'ardour,' the second is the 'spirit of enquiry,' the third, 'attenuation,' the fourth, 'attainment of *sattva* (purity),' the fifth, 'indifference', sixth, 'oblivion' and the seventh, 'transcendence (of the previous three)'. The desire arising from the deep sense of dispassion, which takes the form 'Why do I stand thus steeped in ignorance? Let me call to aid the study of philosophy and the company of the wise,' is the first stage called 'ardour' by wise men. The second—the spirit of enquiry—consists of that constant application of the mind in search of what is wholesome, born of the study of philosophy, the company of the wise and the repeated development of detachment. The wearing away, to almost imperceptible thinness, of the deep attachment to the objective sphere due to the stress of ardour and contemplation,

leads to the third stage, called 'attenuation'. When, from constant application to these three stages, the mind, becalmed of all that belongs to the objective sphere, finds complete rest in the pure bliss of *sattva*, the fourth stage called the attainment of *sattva* (purity) dawns. That condition, which results from carefully passing through these four stages, which has for its fruit the avoidance of all contact with the objective sphere and is the glorious gift of confirmed *sattva*, is called 'indifference'. After the five preceding stages have been accomplished and in consequence of the total recession to the back-ground of all objects, external as well as internal, due to the complete fusion of the objective into the subjective, is reached the next stage, described as the sixth and called 'oblivion', when, owing to the persistent efforts of others, arousal from Concentration is occasioned. When these six stages are practised for a long time and when all sense of separateness ceases, the condition of 'abiding in the Self alone', which results, is the seventh stage called 'transcendence' (*Lagh. Yo. Vā.*, 13. 113-4, 116-23).

The first three stages mentioned here are only the means of Gnosis and can therefore not be included in Brahma-vidyā proper; for, in them the sense of pseudo-reality of separateness is not removed. These three are, therefore, assigned to the waking condition. It has been said:

'These three stages, O Rāma! belong to the waking condition. For, only in that condition is the world seen as it is, through the sense of separateness.'

Then comes the direct realization of the unity of the Self and Brahman, with the mind intercepted, owing to (contemplation on the sense of) the major text of the

Vedānta. This is the fourth stage, the fruit (of the first three) called the attainment of *sattva* (purity). One in the fourth stage, having been firmly convinced as to the real and non-dual nature of the existence of Brahman, clearly realizes the illusory nature of all name and form, which make up what is known as the world and which are, by mistake, superimposed on Brahman. In the case of the seeker after liberation, this stage would correspond to dream, in relation to the waking stage referred to above. Of this it is said:

'The sense of non-dualism having gained firm foothold, on the passing away of the sense of dualism, he who is in the fourth stage looks upon the world as a dream. His mind dissolves, even like the fleecy clouds in autumn. One thus carried into the fourth stage remains as pure being (ibid., 43. 70-1).

The Yogin who has reached the fourth stage is known as the *Brahmavid*. The three stages beginning from the fifth are only sub-divisions of *jīvanmukti*. They are due to the difference in the degrees of restfulness arising from the constant practice of the unconscious variety of Concentration. The Yogin in the fifth stage may, of his own accord, issue out of the said concentration. Such a Yogin is called the *Brahmavid-vara* (belonging to the first degree). In the sixth stage, he issues out of his concentration only when aroused by others standing beside him and is known as *Brahmavid-varīyas* (belonging to the higher degree). These two stages are said to correspond to sleep and deep sleep, respectively. It has been said:

'Having reached the fifth stage called 'sleep', the Yogin stands exclusively in a non-dual state (with the *Ātman*), with all sense of difference completely laid at rest. Though seemingly in touch with external phenomena, (in reality) he is ever introspecting and appears as if prone to sleep out of sheer exhaustion. By constant practice in this stage, with his desires entirely obliterated, the Yogin, by degrees, falls into the sixth stage called 'deep sleep', where he is neither Being nor Not-being, neither Ego nor Non-ego, is devoid entirely of the functioning of the mind and stands free from all sense of unity, as well as diversity. He is empty within as well as without, even like the jar standing empty in the wide *ākāśa*; he is full within and full without, even like the jar in the surging ocean' (ibid., 43. 73, 75-7, 79).

The mind, which has attained deep concentration of the unconscious variety and which has only hazy potential impressions left within its range of experience and, in consequence, has neither the power to build 'castles in the air,' nor to perceive external objects of any kind, may be characterized as 'empty within and without.' It is like the jar filled with water and placed in the ocean, as it is immersed in Brahman. It is self-effulgent, is all-being, all-thought and all-bliss and is also one in essence as it perceives Brahman all around and everywhere. The ascetic in the seventh stage, known as 'transcendence', knows no issuing out (of his ecstatic concentration), either of himself or from any other cause. Only with reference to the condition of such a Yogin has it been said in the *Bhāgavata*, 'This mortal coil, no matter whether it lasts or decays, etc.'

(11. 13. 36). All treatises on the science of *yoga* devoted to an exposition of the unconscious or ecstatic variety of concentration end here. Indeed, it is the Yogin in this condition who is acclaimed as the *Brahmavid-variṣṭha* in the *śruti* quoted above.

Thus, the mutual conflict apparently involved in the two statements, 'Whenever their attention is drawn to it, by persons standing by' and 'the liberated recks not,' does not arise, as they relate to two different stages. To summarize what has been said so far: The three stages beginning with the fifth, comprised in *jīvanmukti*, having been realized, as there is no possibility of the occurrence of doubt and false knowledge, on account of the absence of the appearance of duality in those conditions, the resulting Gnosis is fully safeguarded from all impediments whatever, thereafter. So then this safeguarding of Gnosis is the first aim to be sought in the attainment of *jīvanmukti*.

The second aim is the practice of *tapas* (penance). The stages of *yoga* should be looked upon as making up the 'practice of *tapas*,' as they are the causes that contribute to the exaltation of the ascetic to the condition of the gods and other higher beings. This could be fairly inferred from the dialogue between Arjuna and the Lord, and between Rāma and Vasiṣṭha:

ARJUNA:

'He who is unsubdued, but who possesses faith, with the mind wandering away from *yoga*, failing to attain perfection in *yoga*, what path does he tread, O Kṛṣṇa? Fallen

from both, is he destroyed like a rent cloud, unsteadfast, O mighty-armed! deluded in the path of the Eternal? Deign, O Kṛṣṇa! to dispel completely this doubt of mine; for, there is none to be found, save Thyself, able to destroy this doubt' (*BG*, 6. 37-9).

THE LORD:

'O son of Pṛthā! neither in this world, nor in the world to come, is there destruction for him; never does any who works righteousness, O beloved! tread the path of woe. Having attained to the worlds of the pure doers and having dwelt there for immemorial years, he who fell from *yoga* is reborn in a pure and blessed house; or he may even be born into a family of wise Yogin-s; but such a birth as that is most difficult to obtain in this world. There he recovers the characteristics belonging to his former body, and with these he again labours for perfection, O joy of the Kuru-s!' (*BG*, 6. 40-43).

RĀMA:

'Tell me, O revered sage what lot is in store for one (in the next world), if he passes away, after reaching the first or the second or the third stage?'

VASIṢṬHA:

'The sins of the previous incarnations of that Yogin, whose life passes away from his body during any one of the stages of *yoga*, melt away in proportion to the degree of development he has acquired in that stage. He then wanders about for pleasure in celestial cars or in the cities of the guardians of the quarters and frolics in the bowers of the pleasure gardens on the slopes of the Meru, in the company

of celestial damsels. His previous deeds, good as well as bad, being thus enjoyed out in course of time, the Yogin incarnates on this earth again. He is born in the home of some pious, rich, noble-hearted man of blemishless character. Having then rapidly passed through the three stages of *yoga* he has already won, he reaches the next higher stages one after the other.

At this stage it may be asked: even assuming that these stages (sedulously cultivated) would lead to the attainment of the world of the gods, what has that to do with the practice of *tapas?* The answer is 'there is the authority of the *śruti*'. Thus do the *Taittirīya-s* chant: 'By penance did the gods of yore rise to the condition of the gods; by penance again did the *ṛṣi-s* gain heaven' (*Tai. Br.*, 3. 12. 3). As such, while even the three states preceding Gnosis are of the nature of penance, much more so would it be the case with the three stages coming after the rise of Gnosis and beginning with the fifth, which correspond to the unconscious variety of Concentration. Hence does the *smṛti* say:

'The highest penance consists in the one-pointedness of the mind and the senses; that is better than all religious practices; that is the highest religion.'

Though, according to this principle, no higher incarnation is attainable through penance, still it has a distinct purpose to serve, namely, the good of the world. Says the LORD:

'Then having an eye to the welfare of the world also, thou shouldst perform action' (*BG*, 3. 20).

The 'world' to be thus served may be divided into three kinds: the world of pupils, of devotees and of neutrals (i.e., neither the one, nor the other). Of these, the first, in virtue of the highest faith in the truthfulness of the Guru (teacher), who is a real Yogin ever centred within, has implicit trust and confidence in the truth taught by him and attains mental composure in a very short time. Hence, it is said in the *śruti*:

'He, who is absolutely devoted to God and verily looks upon his Guru (teacher) as his God—to that great soul are revealed the sublime truths of what is imparted (by the teacher)' (*Śve.* 6. 23).

The *smṛti* also says:

'The man who is full of faith obtains wisdom, and he, also, who has mastery over his senses; and, having obtained wisdom, he goes swiftly to the supreme Peace' (*BG*, 4. 39).

The second kind of men, devotees, themselves acquire, as it were, the penance practised by the Yogin, merely by rendering service to him by way of accommodating him in the matter of food, habitation and the like. Says the *śruti*: 'His (the Yogin's) sons share the patrimony, his friends his good deeds, and his enemies his sins.'

Neutrals again are of two kinds: Believers and unbelievers. The first, observing the Yogin-s themselves treading the path of rectitude, follow in their wake. The *smṛti* has it:

'Whatever a great man does, that other men also do; the standard he sets up, by that the people go' (*BG*, 3. 21).

Even the unbeliever is rid of his sins, on being blessed by the glances of the Yogin. It has been said:

'On whomsoever fall the glances of the Yogin whose mind is directed towards the Truth, with a view, eventually to attaining Self-realization, such are delivered from all their sins' (*Sūta Saṃ.* 2. 20. 44).

In the same manner, referring, by implication, to the Yogin's sense of high altruism, it is set forth thus:

'The man, whose mind has, even for a moment, attained firmness in the quest after Brahman, has verily had a dip in the holy waters of all the sacred rivers; has bestowed the whole earth as a pious gift; has offered a thousand sacrifices; has propitiated all the gods in heaven; has rescued his departed ancestors from the cycle of births and deaths; and is fit, indeed, to be held in veneration by the three worlds (upper, mundane, and nether).'

'Through him, whose mind is dissolved in that vast ocean of absolute Consciousness and Bliss, the supreme Brahman, his family derives its sanctity, his mother, the fulfilment of her cherished hopes and desires and the earth becomes replete with holiness of a high order' (ibid., 2. 20. 45).

It is not merely the activity of the Yogin, such as is sanctioned by religious works, that constitutes penance, but all worldly activity of his is also of that nature. The followers of the *Taittirīya-śākhā* speak of the glory of the enlightened in the last *anuvāka* of the

Nārāyaṇaponiṣad. In the first part of that *anuvāka*, the limbs of the Yogin are spoken of as the several things that form the requisites of a sacrifice:

'Of this, the sacrifice of the knower, the *Ātman* is the sacrificer, faith is the wife (*patnī*), the body is the sacred fuel, the chest is the sacrificial altar, the hair on the body is the *kuśa* grass, *sikhā* (tuft of hair) is the Veda, his heart is the post to which the sacrificial animal is tethered, passion is the clarified butter, anger is the victim, penance is the fire, control is the slaughterer, (charity) is the largesse to the priests, speech is the *hotṛ*, vital breath is the *udgātṛ*, the eye is the *adhvaryu*, the mind is Brahmā (priest), the ear is the *Agnīdh* (the priest who tends the fire)' (80)[1].

In this description, the word 'charity' is to be understood before the words 'largesse to the priests'; for, say the *Chandoga-s*:

'Now what are the Yogin's penance? Charity, straightforwardness, non-violence and truthfulness,—these are the gifts of the sacrifice' (*Up.* 3. 17. 4).

Again in the middle of the aforesaid *anuvāka*, all activity of the Yogin, nay, his very life-time, is identified with acts which pertain to the performance of the

[1] The five names of *hotṛ*, etc., are the names of the five different priests officiating in a sacrifice. The first belongs to the *Ṛg-veda*, the second to the *Yajus*, the third to the *Sāman*, and the fourth to the *Atharvan*. The first invokes the gods, the second chants the hymns of the *Sāmaveda*, the third offers oblations, and the fourth presides over the whole. The fifth *Agnīdh* need not belong to any special Veda, though he is generally a *Ṛgvedin* and his office is to tend the fire on the altar.

Jyotiṣṭoma-sacrifice, while, in the concluding part of the same, they are identified with acts pertaining to all sacrifices in general, thus:

'As long as he lasts i.e. the duration of his life, is his sacrificial vow: whatever he eats is the oblation, whatever he drinks is his *soma*-drink, whatever he delights in is the *Upasada-homa*,[1] his going about, sitting or standing is the *Pravargya-homa*, his mouth is the *Āhavanīya*-fire, his speech is the offering, his knowledge is the act of performing the *homa*, his food in the morning and evening is the sacred fuel, his (actions) in the morning, mid-day and evening are the three *savana-s* (holy ablutions), day and night are the *darśa*-and-*pūrṇamāsa*-sacrifices, months and fortnights are the *cāturmāsya*-sacrifices, the seasons are the tethers that hold the victim, years and half years are the *ahar-gaṇa-s* (series of sacrificial days);—in short *this* is a sacrifice in which everything one has is offered as gifts, his death being the *avabhṛtha*'[2] (*Nārā. Up.* 80).

The word 'this' in the last sentence, refers to the whole life-period of the Yogin, as made up of days, nights, months and years, just referred to in the text quoted. In other words, the implication is that his whole life is a sacrifice, attended with the giving, as gifts, of all that he has. In the last part of the aforesaid

[1] A particular form of oblation with specified *mantra-s*; see *Śrautapadārtha-nirvacana*, page 297, no. 137. The *Pravargya* is also a particular form of offering with particular *mantra-s*. See, ibid., p. 281, no. 85.

[2] It is the bath taken at the conclusion of a sacrifice and is believed to be very holy.

anuvāka is mentioned the fruit of liberation, reaped in gradual stages by one who holds the conviction that a Yogin is all characterized by his sacrifice and becomes one with the sun or Brahman, the effect, or the moon or Brahman, the cause.

'This is indeed the life-long (lit. lasting till dotage and death) *agnihotra*-sacrifice; he who knows this and passes off in the *uttarāyaṇa* attains the glory which is exclusively of the gods and becomes one with the sun; he who knows this and passes off in the *dakṣiṇāyana* attains the glory which is exclusively of the *pitṛ-s* and either becomes one with the moon or, at any rate, reaches the lunar sphere. The Brāhmaṇa who understands (this secret) shares in the glory of the sun and the moon and thence attains the glory of Brahmā; he does, indeed, attain the glory of Brahman. Thus the Upaniṣad' (*Nārā. Up.* 80).

He, who holds that the life-career of a Yogin, up to his dotage and death, is identical with all the rituals spoken of in the Veda commencing from *agnihotra* and ending with the *saṃvatsara-sattra*, and becomes one with the sun or the moon, in proportion to the strength of his faith. If his faith is less fervid, he only attains the solar or lunar sphere and having there shared the divine splendour of either the sun or the moon, he rises further to *satyaloka* and acquires the glory of the four-faced Brahmā. Having acquired Gnosis while in that sphere, he thence gains the glory of Brahman, the entity which is all-being, intelligence and bliss; in other words, gains *Kaivalya*. The words, 'Thus the Upaniṣad,' indicate the conclusion of the exposition relating to the

aforesaid *vidyā*, as also of the treatise expounding the same. Thus is establised the second aim of *jīvanmukti*, namely, the 'Pracitce of *tapas*'.

The third aim of *jīvanmukti* is the absence of discord. The foremost among Yogin-s, being prone to introspection and ever detached from all external intercourse, no one, whether worldly-minded or doctrinarian, has ever any cause for conflict with him. This conflict, in the case of the worldly-minded, takes the two forms of dispute and censure. The Yogin being ever devoid of anger and the rest, how can the worldly-minded ever find cause for dispute with him? Thus, it has been said in the *smṛti*:

'One should return not anger for anger, but wish him well, who menaces him with evil, should coolly pocket all tall talk (tending to provoke him) and by all means displease no one' (*Manu.*, 6. 48, 47).

It may here be argued: Renunciation of the knower is anterior to *jīvanmukti*, realization of Gnosis is anterior even to that renunciation, and renunciation of the seeker is anterior again to Gnosis. How, then, is it consistent to expatiate on virtues, such as absence of anger and the like, quoted (above) from the *smṛti*, at this stage (of *jīvanmukti*)? Quite true; it is because of this that there is not even so much as the shadow of a chance, for anger and the like, in the *jīvanmukta*. While anger and the rest could not be found in the much earlier stage of the renunciation of the seeker, more so could they not be present in the

higher stage of Gnosis, still more so in the renunciation of the knower, and most of all in *jīvanmukti*. Hence, there is little chance for the worldly-minded to find cause for quarrel with the ascetic. Nor is there any possibility for the second kind of conflict, namely, censure; for, there is little scope for attaching any slander (to the Yogin). So also says the *smṛti*:

'He alone is the true ascetic, whose presence or absence, ignorance or learning, character or no character, no one knows about.'

'Presence or absence' refers to high or low birth.

As regards the 'doctrinarian,' what is it he would make the ground of dispute with the Yogin—whether it is based on the meaning and import of treatises on the different schools of philosophy, or on the ascetic's conduct in life? As for the first, the Yogin never challenges the accuracy of what is taught by other schools of philosophy, acting as he does in accord with the Vedic injunction, which runs thus: 'Know Him alone as the one Self. Give up talk of every other school of thought' (*Muṇ*. 2. 2. 5). 'Do not burden your memory with words of diverse import; for it is all mere logomachy (waste of words)' (*Bṛ*. 4. 4. 21). Nor does he care to establish the position of the philosophy he follows, before such as dispute it, as he clings to the views set forth in the following Vedic texts:

'One should leave aside all books whatever, even as one, who wants to gather the corn, should leave aside the straw (*Amṛtabindu.*, 18); nay, after realizing the supreme

Brahman, one should give them up, as if they were so many fire-brands (*Amṛtanāda.*, 1).'

When he looks even upon a disputant as (identical with) himself, where is the room for his gloating over his victory? Nor is it probable that cultured believers of whatever school, barring agnostics, having faith in the reality of liberation, will ever take exception to the Yogin and his ways. For, though the *Jaina*, the *Bauddha*, the *Vaiśeṣika*, the *Naiyāyika*, the *Śaiva*, the *Vaiṣṇava*, the *Śākta*, the *Sāṃkhya*, the *yoga*, and other Schools of thought, which believe in *mokṣa* (liberation) —all differ in their methods of exposition, they are unanimous in respect of recognizing *yama*, *niyama* and the other stages of *yoga*, as the means to liberation. Thus is the foremost among Yogin-s an object of universal esteem, in virtue of the absence of scope for discord. Says VASIṢṬHA, with this in mind:

'O best of intellectuals! in him readily seek shelter all spotless systems of knowledge, whose present incarnation is the last and the best, even as pearls seek shelter in the best bamboo. Nobility, affability, friendliness, sweet temper, detachment and high attainments—all ever resort to him, as do women to the inner apartment of the house. All men seek him, who is sweet with pleasing conduct, even as the wild deer in a forest seek after the melodious note of the flute. He is the liberated one, who, though, on account of the supreme tranquillity of his mind, he remains, as it were, in a kind of sleep, is ever mentally wide awake and is ever sought after by the wise, on account of his proficiency in all learning,

even as the moon full of all the *kalā-s*[1] is by the gods' (*Lagh. Yo. Vā.*, 19. 9-11; 20. 36).

Also,

'In his presence who is all peace, all beings whatever—whether wild or domesticated, do become calm and repose their entire confidence in him, even as in their own mother. The man of peace alone shines in all his splendour—among men of penance, men of learning, men who officiate as priests in a sacrifice, nay, even among kings, men of prodigious strength and men of high character' (ibid., 4. 62, 66).

Thus is clearly made out the third aim of *jīvanmukti*—the absence of discord.

The fourth and fifth objects, namely, cessation of pain and misery and the genesis of supreme Bliss, have been described in the fourth chapter, dealing with *vidyānanda*, of the theme known as *Brahmānanda*.[2] A summary of what has been there set forth about the two (in the words of the Upaniṣad) is given here:

'If a person realizes his Self as "I am this (Self)," in quest of what desire or object of enjoyment would he rouse his body to fever heat?' (*Bṛ.* 4. 4. 12).

In the words of the above *śruti* is implied the destruction of all temporal misery. The Vedic texts, such as—'Alas! Why have I done no good, why have I

[1] Here is a pun on the word. In the case of the moon it means digits, while, in the case of the liberated, it means supreme Knowledge.

[2] *Pañcadaśī*, chs. 11-14.

committed sin: these do not cause pain to this one' (*Tai.* 2. 9) bespeak the entire destruction of pain taking the form of regret relating to virtuous and vicious conduct, which have a bearing on the next world.

The 'genesis of supreme bliss' is by one of three ways: 'the attainment of all desire,' the 'discharging of duties (of every kind) enjoined on one,' and 'the achievement of the end and aim of life'. The first, again, is attained by one of three ways: 'Being the Witness of all,' 'being unaffected by desire under all circumstances' and 'being the enjoyer of all enjoyments whatever'. He who realizes 'I am only that Brahman, which is all Consciousness and the Witness in the bodies of all beings whatever, from Hiraṇyagarbha down to the lowest order of animate creation, is necessarily the witness of the bodies of all, even as he is the witness of his own body. The *śruti* says to the same effect: 'He enjoys all objects of desire whatever, with Brahman, the Witness of all' (*Tai.* 2. 1). By 'being unaffected by desire for the enjoyment of things enjoyed by the world' is meant 'the attainment of all objects of desire.' So, being unsmitten by any cravings, there is the attainment of all objects of desire by the knower of the truth, who perceives evil in the enjoyment of things. This is also rendered clear by the *śruti*, which makes mention of the 'Knower of the Veda, who is unaffected by any desire whatever,' while speaking of the degrees of Bliss increasing a hundred-fold at every stage, beginning from that of the emperor of the world, up to that of the Hiraṇyagarbha.

He, who has realized his own Self as pervading all things in the form of being, intelligence and bliss, is necessarily the 'agent of all enjoyments whatever.' For, says the *śruti* with this in view: 'I am all food, I am all food, I am all food; I am the enjoyer of food, I am the enjoyer of food, I am the enjoyer of food' (*Tai.*3. 10).

'The discharging of duties (of every kind) enjoined on one' is thus set forth in the *smṛti*:

'Revelling in the nectar of Gnosis to his heart's content, fully satisfied with the complete discharge of every duty, there remains nothing for the Yogin to do; if aught remains, then he cannot be reckoned as having attained Gnosis.'

'But the man who rejoices in the Self, with the Self is satisfied, and is content in the Self; for him verily there is nothing to do' (*BG*, 3. 17).

The 'achievement of the end and aim of life' is also thus touched upon in the *śruti-s*: 'Thou, O Janaka! hast realized entire fearlessness' (*Br.* 4. 2. 2); 'Hence he became all That' (*Br.* 1. 4. 10) and 'The knower of Brahman becomes Brahman alone' (*Muṇ.* 3. 2. 9).

It may here be pointed out that, as these two, 'the absence of discord' and the 'genesis of supreme bliss', could be attained even out of Gnosis, they ought not to be set down as the aims of *jīvanmukti*. This, however, is not correct; for, all that is implied in regard to these two is their safe preservation. Even as Gnosis, though produced before *jīvanmukti*, becomes well preserved after it, so also the two in question are well preserved by *jīvanmukti*.

At this stage, some may adopt the following line of argument: *Jīvanmukti* having thus been shown to have these five aims in view, it is plain that the Yogin in the ecstasy of his concentration is superior to the knower of Truth who is yet involved in the world. But such a position is shown to be untenable, in the dialogue between Rāma and Vasiṣṭha:

RĀMA—

'O revered Sage! the best of all beings that exist and that are yet unborn! Tell me which of the two is superior to the other: he who is ever tranquil, though involved in the affairs of the world, even like one roused from an occasional Concentration; or he who remains ever in a state of Concentration, in some secluded spot?' (*Lagh. Yo. Vā.* 25. 5-6).

VASIṢṬHA:

'Concentration is but that state of internal, cool, composure, which comes of looking upon this (phenomenal) world which is a combination of the *guṇa-s* as not-self. There are some who have gained this pleasant calm within, arising from the conviction, "I have no intimate connection with the objective sphere" and remain involved in the world; there are others who, having attained such composure from the same conviction, choose to shut themselves up in meditation. Both these, O Rāma! are equally good, if they are entirely cool within. For, the internal composure, such as obtains in them, is the result of endless penance' (ibid., 7-9).

There is, however, no room for such misconception; for, it is only the necessity for the bringing about of the 'obliteration of *vāsanā*,' implied by the 'internal

composure' that is sought to be emphasized. It, by no means, follows that the superiority of the 'dissolution of the mind' which is the next stage, is in any way called into question. For, Vasiṣṭha himself has rendered his meaning clear by the implication that this 'internal composure' is the same as 'quiescence of desire' in the following stanza:

'To those who have gained internal composure, the whole world becomes cool and calm, while, to persons burnt by the flames of internal desires, the world is one huge conflagration' (ibid., 24).

It may still be pointed out that, in the following passage, Concentration has been spoken lightly of, while the 'remaining involved in the world' has been extolled:

'If the mind of the Yogin sitting in a state of concentration is distracted with various transformations, such concentration of his is no better than a kind of 'mad-folks-dance'. But, if the mind of one were entirely devoid of all desires, when indulging in such wild revels, even such dance of his will be equal to *Brahma-samādhi* (Concentration of the highest order)' (ibid., 25. 10-11).

This, however, is not correct; for, it is only in recognition of the excellence of *samādhi*, that *vāsanā* is spoken lowly of. The words may be explained in this manner. Though Concentration is superior to remaining attached to the world, still if such Concentration were affected with any the slightest tinge of *vāsanā*, it would only be inferior to such involvement without *vāsanā* and, as such, would not deserve to be looked upon as Concentration

at all. In case the man in a state of Concentration, as well as the man of the world, are both devoid of Gnosis and with *vāsanā*, then, Concentration is of course superior, on account of its being such a virtuous act as would lead (the Yogin) to heaven. When both are fully initiated into Gnosis and entirely devoid of all *vāsanā*, then also Concentration of the form of the 'dissolution of the mind' is surely superior, as being a strong preserver of *jīvanmukti*, which is but the obliteration of all *vāsanā*. Hence, the foremost of Yogin-s is superior (to the man of Gnosis involved in the world) and it is well established that there is no sort of impediment to his attainment of *jīvanmukti* with its five aims.

End of the Fourth Chapter on 'The Purpose of the Attainment of *Jīvanmukti*.'

FIFTH CHAPTER

RENUNCIATION OF THE KNOWER

THUS has *jivanmukti* been expounded, with reference to the authorities that bear testimony to its possibility and the means to be adopted for, and the purposes served by, its attainment. Henceforth, we shall expound 'renunciation of the knower,' its chief auxiliary. This renunciation has been described at length in the *Paramahaṃsopaniṣad*. We shall here quote in full this Upaniṣad and add our commentary, as we proceed. By way of introduction to the same, the following question bearing on the renunciation of the knower is put:

'Now, Nārada approaching the Lord asked him thus: What, pray, is the path of those Yogin-s who are Paramahaṃsa-s? What is their status?'

Though there is apparently nothing implying immediate sequence to precede this question and, as such, the word 'now' would evidently be merely redundant, still, we should not forget that the question at issue is the renunciation of the knower, and the person qualified for such renunciation must be one who knows the the truth, but yet, tormented by worldly distractions of all sorts, seeks naturally to find mental peace therein. Hence the word, 'now', implies the possession of the above qualifications, as a condition precedent.

With a view to excluding a mere 'Yogin' or a mere 'Paramahaṃsa' from the scope of such inquiry, the two words have been coupled together. The mere Yogin, having no glimpse of the essence, attaches himself to the use of clairvoyance, floating in the air and other occult powers of the kind and puts forth his effort, by employing various means, such as *saṃyama* (concentration and the rest), in the direction of the acquisition of such powers. Thus, he swerves away from the path leading to the real goal of existence. The aphorism touching on this has been quoted already: 'These are obstacles in the way of *samādhi*; and are powers in moments of suspension' (3. 38). The mere Paramahaṃsa, on the other hand, in view of his having fully realized the essence, comes to the conclusion that such occult powers are mere trash and treats them with indifference. That he does so is described in the following passage:

'The curiosity of the Paramahaṃsa is not roused by all this wondrous panorama, as he knows fully well that these powers of the Self that is all Consciousness manifest themselves in diverse ways' (*Lagh.*, 27. 67).

Full of renunciation, he disregards injunctions and prohibitions, through exuberance of his knowledge of Brahman. It has been said: 'Where can there be any injunction or prohibition to them who walk the way transcending the three *guṇa-s*?'

For this very reason, pious men, having faith (in injunctions and prohibitions), thus censure him for such conduct:

'With the advent of the *Kali-yuga*, all and sundry will voice forth Brahman. None, O Maitreya! will stand by their professions, absorbed fully in appeasing their sexual and gastronomical appetites' (*Viṣṇupurāṇa*).

In one who is a 'Yogin' as well as a 'Paramahaṃsa,' the two faults mentioned above (attachment to occult powers and disregard of injunctions and prohibitions) are not found. Further the other (points of) excellence of such a one are set forth in the following dialogue:

RĀMA:

'O revered Sage! foremost among the knowers of the *Ātman*! Even then, what extraordinary excellence is seen in the *jīvanmukta*, full of pure intellect?' (*Lagh.*, 42. 1).

VASIṢṬHA:

'The mind of one who has attained Gnosis does not attach itself to any particular thing; for, ever content and with his self in a state of supreme tranquillity, he rests himself in the *Ātman* alone. Wonders such as floating in the air have often been performed by persons, who have acquired remarkable powers by the practice of incantations, penance and concentration! What is there extraordinary in them? There is only one special feature to be noticed in the man of Gnosis which he does not share in common with ignorant men, namely a detached and pure mind, due to the giving up of desire for all things whatever. To the knower of the supreme Truth, who carries with him no badge and feels happy on the absolute disappearance of the illusion of the cycle of birth and death, to which he was subject for a long time past, this

alone is the characteristic badge, namely that passion, anger, sorrow, foolishness, avarice, adversity,—all these get attenuated, day by day, into imperceptible thinness' (ibid., 42. 2-6).

It is proposed to inquire after the 'path' and 'status' of those, who are characterized by such an extraordinary feature and who are free from both the above-mentioned faults. 'Path' refers to external carriage, such as mode of attire, speech and other ways of conduct in life; and 'status' to the internal demeanour consequent on the cessation of mental activity. 'The Lord' is the 'four-faced Brahmā'.

The Upaniṣad proceeds to answer the question thus propounded in these words:

'To him the Lord replied'.

Then with the object of creating in the questioner profound faith in the 'path' to be laid down by him, he extols the same:

'That is very rarely to be met with in this world, this path of the Paramahaṃsa-s; it is most uncommon' (*Parama. Up.* 1).

The word 'That' has to be construed as, 'the path about which the inquirer is anxious to know'. The word 'this' refers to the 'main path', about to be described in the sequel, exclusive of covering, etc. for the body, so essential for creature comforts and of altruistic conduct. This path is 'rarely to be met with,' because of the rarity of the occurrence of the renunciation of the highest degree requisite for the purpose. But at the same time, it should not be understood, that this path is altogether impossible. With this in mind, the

Lord clarifies his statement by the words 'and it is most uncommon'[1] and thereby seeks only to narrow the field. If this path is so very rare, then should not one remain without striving towards that end, as it would be utterly useless? With a view to avoiding this contingency, the LORD proceeds further:

'Even if there be only one such sage, he alone rests always in the ever-holy, he alone is the *Veda-puruṣa*;—thus say those who are in the know.'

'Among thousands of men, scarce one strives for perfection; of the successful strivers, scarce one knows Me in truth' (*BG*, 7. 3).

Should there be found anywhere any single Yogin Paramahaṃsa, who is in accord with the principle laid down in this verse of the *Bhagavad-gītā*, then, such is verily the one, who 'rests always in the ever holy',—the ever holy is the *Paramātman*—for, the *śruti* describes such *ātman* in the words, 'which *ātman* is above all sin' (*Ch. Up.*, 8. 1). By the use of the word 'alone', those who are mere Yogin-s or mere Paramahaṃsa-s are excluded (from those implied in the text). The mere Yogin knows not the 'ever holy'; the mere Paramahaṃsa, though knowing, runs after the objective sphere, owing to the lack of mental tranquillity and rests not in Brahman. '*Veda-puruṣa*' means the *Puruṣa* established by the Veda. 'Those who are in

[1] The use of the form '*bāhulyaḥ*' (masculine) instead of '*bāhulyam*' (neuter) in the Saṃskṛt Text is archaic.

the know' are persons well-versed in that system of knowledge which deals with the realization of Brahman and the mode of attaining mental tranquillity. All men regard the Yogin-Paramahaṃsa as one who takes his stand on Brahman; but, the aforesaid men in the know would not be content even with this, but would look upon him as in the state of Brahman Itself. So says also the *smṛti*:

'He who stands centred entirely in himself, taking no heed of perception or non-perception, is O Brāhmaṇa! not simply a knower of Brahman, but Brahman Itself.'

Hence, there is no room for even questioning the absolute usefulness of striving (towards that rare path).

By explicitly explaining the meaning as 'resting always in the ever holy' and of 'being the *Veda-puruṣa*', the Lord hints, by way of implication, at the answer to the question relating to the Paramahaṃsa's 'status'.

'The *mahāpuruṣa* (great man) concentrates his mind on Me and in consequence I also take My stand (always) in him.'

On the supreme excellence attained by the Yogin Paramahaṃsa, amongst men entitled to the knowledge as well as the rituals prescribed by the Veda, is based the fact of his becoming 'the great being'. This great being (*mahātman*) always keeps his own mind absorbed in Me, as all the transformations of his mind connected with the affairs of the world are, in his case,

entirely suspended by 'practice and detachment'. Hence it is, that the Lord Prajāpati, having realized the *Paramātman* spoken of in philosophic treatises, by his own experience, refers to it in the words, 'in me'. For the reason that the Yogin concentrates his mind only on me, therefore I also take my stand, manifesting myself in the form of *Paramātman in him* and not in others, who are unenlightened, because of their being shrouded in *avidyā* (ignorance).

Henceforth, he expounds the 'Path' (Nārada wanted to know at the beginning) by the query 'What, pray, is the path ?'

'This (person) should renounce his wife, children, relatives, friends and the rest, along with the tuft (on his head), the sacred thread and the study of the Veda—in fact all ceremonial worship of every description, nay, leave worldly life in its entirety and should betake himself to a mere loin-cloth, a bamboo-stick and a blanket, alike with a view to providing for his bodily comfort and doing good to the world at large.'

This precept relating to (the renunciation of) 'his wife, children, etc.' refers to that householder, who, when the spiritual merit accumulated through previous incarnations is about to bear fruit by his application to study, reflection and assimilation, without his entering on the holy order of *paramahaṃsa-s* in the form of the renunciation of the seeker, due to the operation of causes, such as the injunctions of his mother, father and so on, duly arrives at the Truth. When such a one has his mind distracted, with the thousand and one

forms of temporal and spiritual activities, wherein he is engrossed while remaining a householder, he naturally feels a craving for the renunciation of the knower, with a view to attaining tranquillity of mind. For obvious reasons, it cannot apply to the case of one who, having duly arrived at the Truth by entering on the renunciation of the seeker even before, desires to take on the renunciation of the knower, as there is no possibility of ' wife, children, etc. ' in his case.

It may here be asked whether the renunciation of the knower has to be brought about like the other type of renunciation (namely, renunciation of the seeker), by recourse to the due observance of the formalities prescribed for it such as the saying of *praiṣa* and so on, or whether it consists in the mere abstinence from mixing up with temporal affairs, like giving up a worn-out piece of cloth or keeping away from an infected town. It cannot be the first, for, the enlightened knower of the Truth has no concern whatever with action of any kind and is therefore not affected by any formal injunctions and prohibitions. Hence says the *smṛti*:

' Revelling in the nectar of Gnosis to his heart's content, fully satisfied with having completely discharged every duty, there remains nothing for the Yogin to do: if aught remains, then he cannot be reckoned as having attained Gnosis.'

Nor can it be the second alternative, because of his having to conform to the Vedic injunctions relating to the insignia of the order, such as the loin cloth, the stick, etc.

There is really no room for such doubt, as this renunciation has a dual aspect like (what is known as) the *pratipatti-karman.* To explain: In the sacrifice called *Jyotiṣṭoma*, the performer has to conform to certain requirements, when he has taken the vow and scratching his body directly with the hand is, for the time being, prohibited, while the small horn of a black antelope is prescribed for the purpose; for the *śruti* has it: 'If the performer should scratch with his hand, he would have children affected with itches; if he should smile, his progeny will remain uncovered'; whence 'with the horn of a black antelope should he scratch.' Now, this horn, being no longer of use on the termination of the vow and also inconvenient to carry about, has of course to be given up. This giving up and the manner in which it should be done are prescribed by the Veda where it is enjoined: 'The gifts having been distributed to the priests, he throws away the horn in *cātvāla*', (a part of the sacrificial ground to the north of the *āhavanīya*). This is what is called *pratipatti-karman*, and it has two aspects, spiritual as well as temporal. Similarly renunciation of the knower has also two aspects. It is not proper to allege that the knower of the Truth has entirely no concern with the doing of any action whatever —(and is therefore precluded from the renunciation of the knower). For, the doing of an act ascribed to the Self which is all Consciousness is no doubt removed by Gnosis; still such doing which is self-evident in the *antaḥ-karaṇa* (inner sense), wherein the Self which

is all Consciousness is but reflected and which is subject to a thousand and one transformations, would persist as long as matter (i.e. *antaḥ-karaṇa*) exists. Nor should it be supposed that there is anything in it running counter to the spirit of the words of the *smṛti* 'Revelling in the nectar, etc.,' quoted above. For, though Gnosis has been attained, as there is no contentment for the knower of the Truth lacking in mental tranquillity and consequently, there yet remains to be achieved the satisfaction to be derived from the 'complete discharge of every duty', which alone is the means of acquiring such mental tranquillity, there is the absence of the satisfaction to be derived from the complete discharge of duty.

Again it may be asked: Granting that obedience to formal Vedic injunctions is applicable to the knower of the Truth, then out of the *apūrva* (the mediate result, which is laid by as an unseen store of *karman*) another incarnation will have to be begun. This is not necessarily the case. For that '*apūrva*', having as its concomitant something tangibly present even in the present incarnation, namely the doing away with what stands in the way of mental tranquillity, there is no logical necessity to imagine an unseen future effect (for this unseen cause). Otherwise such logic would lead to the supposition that even injunctions relating to study, reflection and assimilation would cause future incarnations, to the exclusion of their present tangible result of doing away with what stands in the way of the realization of Brahman. Thus, therefore, there being no

objection to the acceptance of formal Vedic injunctions, the enlightened householder, who has already attained Gnosis, may, like the seeker after Gnosis, take to renunciation, only in keeping with the injunctions relating to formal ceremonies such as the *nāndīmukha-śrāddha*[1], keeping fasts, vigils and the like. Though the *śrāddha*, etc. just mentioned are not distinctly enjoined as preliminary to taking up renunciation of the knower, still, this renunciation being only a special (advanced) type of the renunciation of the seeker, in accordance with the maxim: 'The *vikṛti* (special) should conform to the *prakṛti* (general)' in the procedure laid down for Vedic rituals, all the details relating to the renunciation of the seeker apply *mutatis mutandis* to the renunciation of the knower. As an analogy may be cited the *Agniṣṭoma* sacrifice, in whose special types the *Atirātra* and other sacrifices, the rules of the original (types) are followed. Thus, therefore, even in the renunciation of the knower, the giving up of 'wife, children and

[1] The offering of oblations to the manes of the ancestors on occasions of joy—especially when a son is about to be born, or is about to be initiated into that *sanctum* passing through which he becomes a 'twiceborn' and gains the right of continuing the line by offering such oblations in time to come. The occasion of formal *saṃnyāsa* (renunciation) is one of highest joy in the family, for its efficacy extends up to relieving even the manes of all the ancestors from the bondage of their peculiar existence and placing them within easy reach of final liberation. 'Taking up renunciation' is perhaps awkward English, but the importance attached to the renunciation, which is a distinct stage in life with duties peculiar to itself, is best expressed by that awkward phrase corresponding to one's assumption of a responsible office.

the rest,' after reciting the *praiṣa*, should be conformed to, just as in the other type.

The words ' and the rest ' put after ' wife, children, relatives, friends,' in the text refer to servants, domestic animals, houses, fields and all other temporal goods. The words ' and the study of the Veda ' should be understood to imply the giving up of even those aids to study which are of use in understanding the correct import of the Veda as grammar, metaphysics and logic and those that amplify the spirit of the Veda, as the Epics, the Purāṇa-s and the like. The giving up of poetry, drama, and light literature of the kind, which are conducive only to afford relaxation to the mind goes without saying. The word ' All ', in ' All ceremonial worship of every description,' refers to all kinds of *karman* whatever: temporal, Vedic, periodical, occasional, prohibited and purposeful. Giving up ' children and the rest ' implies the giving up of (every kind of) temporal enjoyment, while the giving up of ' all ceremonial worship of every description ' implies the abandonment of prospective enjoyment in the next world—which acts as a powerful distraction on the mind. Forsaking ' this whole universe ' means the giving up of the devotional worship of the *Virāṭ-puruṣa* with a view to acquiring mastery over such universe. The use of the word, ' even ', suggests the abandonment of devotion to the *Hiraṇyagarbha*, which leads to mastery over the plane of the *Sūtrātman*; as also of ' study ' and the other causes conducive to the attainment of Gnosis. He (the renouncer) should give up all that tends to pleasures in this world and the next, beginning with

'wife, children' and the rest and ending with 'devotion to the *Hiraṇyagarbha*,' by reciting the formula called *praiṣa* and then take to the 'loin-cloth, the stick, etc.' The word 'and' in 'and a small covering' should be understood as implying that he may take a pair of wooden sandals, etc. for use. Says the *smṛti*:

'Two pieces of loin-cloth, a blanket to ward off cold and a pair of wooden sandals, these he may take and should by no means take any other thing.'

'His bodily comfort' comprises covering the private parts with the loin-cloth, warding off the injury arising from animals and venomous reptiles with the bamboo-stick and providing against the inclemency of the weather with the blanket; as also the avoidance of contact with unclean spots on the way, by wearing a pair of wooden sandals, implied by the word 'and' in 'and a blanket'. The doing 'good to the world at large' consists in enabling people to acquire good *karman* by offering proper salutation, alms, etc. to the *saṃnyāsin* recognized by the insignia of the holy order to which he belongs, namely the bamboo-stick and the rest. There is also the further implication in 'and' that the *saṃnyāsin* should acquit himself true to tradition in a way befitting the venerable stage of life he has chosen.

With a view to suggesting that the acceptance of the loin-cloth, etc., is intended more as a measure of convenience than as an absolute injunction to conform to, it is further said:

'Even that is not absolutely necessary' (*Parama. Up*. 1).

Even the injunction relating to the acceptance of the loin-cloth and the rest is not absolute in the case of the Yogin Paramahaṃsa, but is only a contingent or convenient suggestion. In the case of one who has only taken to the order of the renunciation of the seeker, taking up the bamboo-stick in particular is considered absolutely necessary and parting with the stick is definitely prohibited in his case in the *smṛti* thus:

'The contact of the body with the stick is enjoined as always 'necessary'; the wise man should never go without the stick, even over a distance which is thrice the length covered by an arrow-flight.'

The penalty for (the breach of this injunction by) the loss of the stick is set down in the *smṛti* as performing a hundred *prāṇāyāma-s*: 'He must do a hundred on parting with the stick'.

The text proceeds to explain the 'essential condition' of the Yogin Paramahaṃsa in the following question and answer:

'What, then, is the essential condition? Only this is essential: 'no stick, no tuft on the head, no sacred thread, no blanket,'—thus the Paramahaṃsa moves about' (*Parama. Up.*, 1-2).

Just as a Paramahaṃsa in the stage of the renunciation of the seeker has as his essential condition the absence of the tuft and the sacred thread, so also the Yogin Paramahaṃsa should have the absence of the stick and the blanket as his essential condition; for, otherwise, his mind being distracted with thoughts generated by the scrutiny of the stick and the blanket, as to

whether the former has the characteristics of a bamboo and the latter of a patched garment or otherwise, as also about the acquisition or preservation of the bamboo-stick and the blanket, *yoga* which consists in 'the suppression of the transformations of the thinking-principle' will be unattainable to him. This is not desirable, for, as the rule has it, 'the bride is never espoused for endangering the bridegroom's life.' The text adds by way of suggesting an answer to the doubt as to how he should manage without the blanket, etc. in case of discomfort due to inclement weather, etc.

'Neither cold nor heat, neither pleasure nor pain, neither courtesy nor contumely (affects him).—Also he is devoid of all the six *ūrmi-s* (conditions)' (*Parama. Up.* 2).

The Yogin Paramahaṃsa, whose mind is entirely rid of transformation of any kind, knows no cold, for, he does not feel it. As a child, absorbed in play, feels no cold whatever, even on a winter morning, though all exposed, so does the Yogin engrossed in the supreme Self know no cold whatever. The absence of the feeling of heat, in the hot season, has to be similarly inferred. So also the absence of all sensation due to the downpour of rain on his body, in the rainy season, has to be understood as implied in the word 'nor'. Since he feels neither cold nor heat, it goes without saying that he knows not the 'pleasure or pain' generated by these two. Cold produces pleasant sensations in the hot season and painful ones in the cold season. The opposite of the above is to be seen in the case of heat. 'Courtesy' refers to the

regard and esteem in which one is held by others; 'Contumely' refers to the discourtesy and want of esteem shown by others. When none beside himself is at all seen by the Yogin Paramahaṃsa in the whole universe, both 'courtesy and contumely' stand aloof from him. The word 'nor' standing between 'courtesy' and 'contumely' refers also to the absence of the pairs of opposites such as friends and enemies, love and hatred, etc. The 'six conditions' (*ūrmi-s*) are hunger and thirst, grief and delusion, dotage and death. These three pairs being respectively the characteristic qualities of the vital breath, the mind and the body, their avoidance by the Yogin, who is intent on the realization of the Self is but proper. It may be that all this, namely, 'neither cold nor heat, etc.,' is possible in the condition of co-centration, but would not the pain of mind resulting from scandal and the like which affect a householder affect likewise the Yogin during moments of break? It has been said with a view to clearing such doubt:

'He (stands) unconcerned with slander, pride, rivalry, ostentation, browbeating, covetousness, vindictiveness, opulent ease, chill penury, love of sensual enjoyment, anger, niggardliness, peevishness, joy, envy, egoism and the like' (*Parama. Up*. 2).

'Slander' is the attributing of bad qualities to any one by diverse persons. 'Pride' consists in indulging the feeling 'I excel every other person.' 'Rivalry' is the desire to equal others in learning, wealth, etc. 'Ostentation' consists in showing oneself off, while

in the act of prayer or meditation, before others. 'Browbeating' is the confirmed tendency to cow down others into submission. 'Covetousness' is the greed for wealth and chattel. 'Vindictiveness' is the burning desire for the killing of one's foes. 'Opulent ease' is the self-complacency which comes of the acquisition of wealth and such other things conducive to comfort. 'Chill penury' is just the opposite of 'opulent ease'. 'Love of sensual enjoyment' is desire for delighting in the company of women, etc. 'Anger' is the ebullition of temper, born of interruption in the achievement of one's desire. 'Niggardliness' is the reluctance one feels to part with wealth, once it is acquired. 'Peevishness' refers to the perversity of intellect, which causes a wrong perspective for things good and bad. 'Joy' is the emotion which is indicative of one's pleasant frame of mind and which finds expression in one's blooming features. 'Envy' is that quality of the mind, which is based on prejudice, inducing one to see faults even in other's merits. 'Egoism' is mistaking the aggregate of the body, the senses and the like for the real 'ego'. The words 'and the like' refer to the sense of ownership, excellence, etc., induced in one, in regard to one's personal belongings. The word 'and' before 'the like' implies the giving up of the opposites of the things enumerated in the text, namely, praise, humility, etc. In other words, having given up all these, namely, slander, etc., that is to say, having got rid of them by the practice of the obliteration of latent impressions in the manner prescribed before, the Yogin should take his stand.

In answer to the question, how, while one's body yet exists, it is possible to give them up, the text proceeds further:

'One's body is looked upon as a corpse, as it were, as the same has been disvalued' (*Parama. Up.* 2).

That body which at first belonged to the Yogin is now looked upon by him as a corpse, as it were, because of its being looked upon as other than that Consciousness which is his real Self. Even as a man of piety holds himself aloof from a dead body and looks at it only from a distance, lest its touch might pollute him, so does the Yogin always take care to look upon his body as no part of his real Self which is all Consciousness; lest any confusion should lead to the sense of false identity of the two (body and Self). The reason for this is that 'the same has been disvalued' by the teacher's precepts, by the word of the holy Scripture and by one's own experience, as being apart from the real Self. Hence, it is possible to give up slander, etc. even while the body exists, as the body, which is quite apart from Consciousness, would be looked upon as a corpse.

Confusion as to the points of the compass, though dispelled with the rising of the sun, may possibly arise occasionally; similarly, doubt as to the identity of the Self with the body, etc. though dispelled by the dawn of discrimination, may occasionally give room for pain caused by slander, etc. With a view to dispelling such doubt the text says:

'He is constantly free from that which is the cause of doubt, false knowledge and illusion.'

'Doubt' is the vacillation of the mind as to whether the *Ātman* is possessed of the function of a doer or not. 'False knowledge' is the certainty of the mind that the *Ātman* is only of the form of the body, etc. Both these are subjective; but the 'illusion' here referred to is objective and is of various kinds, as has been explained in the verse of the *Bhagavad-gītā* which says 'abandoning without reserve all desires, etc.' (*BG*, 6. 24). The cause of this illusion (ignorance) is fourfold: ignorance (*avidyā*) in taking the non-eternal, impure, evil and *non-ātman*, to be eternal, pure, good and *Ātman* respectively, according to an aphorism of Patañjali (2. 5). The first is believing mountains, streams and the like, which are impermanent to be permanent; the second consists in entertaining the mistaken notion of purity in regard to the impure body of wife, child and the like; the third arises from regarding husbandry, commerce and the like as good, though they are really the generators of evil; the fourth is confounding the body of wife, child and the rest, which is only secondary to one's own and entirely false, as also one's physical and other sheaths (of food, etc.) with one's real Self. The cause of these, namely 'doubt' and the rest, is ignorance and impressions born of ignorance, which hide the essence of the secondless Brahman. This ignorance of the Yogin Paramahaṃsa is destroyed by the knowledge of the import of the major texts; and impressions of ignorance are done away with by the practice of *yoga*. In the confusion about points of the compass just referred to, by way of illustration, though the original cause

is removed, there is the possibility of its repetition, because, impressions born of that cause still persist. In the case of the Yogin Paramahaṃsa, however, as both these causes of illusion have once for all been laid to rest, where is the possibility of 'doubt' and its accompaniments ever recurring? Considering, therefore, the impossibility of a recurrence of doubt and the rest, it has been well said, that the Yogin is 'constantly free' from those causes. While there is freedom from ignorance and its impressions, as such freedom can never be undone, after it is once accomplished, this obliteration of the causes of 'doubt,' etc. is 'constant.'

The text further refers to the cause of such constancy:

'He is permanently enlightened in It' (*Parama. Up.* 2).

The word 'It,' which is a pronoun conveying the sense of 'reputed,' here refers to that supreme Ātman which is so celebrated in all the Upaniṣad-s. The Yogin who is ever awake in the light of this supreme *Ātman* is said to be 'permanently enlightened in It.' For, it is only the Yogin who, bearing in mind the text, 'The Brāhmaṇa with firm resolve, having known It, should ever continue in the knowledge of the Self' (*Bṛ.* 4. 4. 21), gets over all mental distraction, with the force of *yoga* and continues in the knowledge of the Self without intermission. Thus, this 'enlightenment' being everlasting, the obliteration of ignorance and its impressions, which must disappear in the light of this knowledge, is bound to be equally everlasting.

The text then proceeds to distinguish this supreme *Ātman*, thus revealed, from *Īśvara*, recognized by the logicians, as a separate entity:

'And That (is) only his own Self-abidance'. (*Parama. Up.* 2).

The Yogin, gaining conviction of the truth that Brahman, which is the theme of all the Upaniṣad-s, is his own Self and is none other than his own Self, abides in It.

Next is described the manner in which the realization of Brahman is attained by the Yogin:

'I am only He, Who is tranquil and immobile, that nondual essence of Consciousness and Bliss:— That alone is my highest status' (ibid., 2).

The Yogin gains the conviction 'I am no other than He,' that *Paramātman* (supreme Self); tranquil, free from alldistraction such as anger and the like; immobile, devoid of action, such as locomotion, etc.; above all distinctions, inherent, specific or generic; and nondual, the one essence of existence, consciousness and bliss. That essence, Brahman, is my highest 'status,' the real form and nature of the Yogin Paramahaṃsa, and not the one which has relation with doing or experiencing the result of *karman*; for, this one is the offspring of illusion. It may be asked, if the Self within is *Para-Brahman*, how then is it that we do not realize the bliss (which is the essence of such Brahman) in this, our present, condition? This realization of bliss is thus explained with illustration, by those who know:

'Butter, though present in every limb of the cow, conduces naught to her nourishment; it serves as the best medicine to the self-same cow, on being worked out into its proper form. In the same manner, the great Lord, present in the bodies of all beings, even like the said butter, bestows not (supreme) good on men, if He is not approached with due devotion.'

If the teacher, father, brother and others who stood in that relaticn to the Yogin in his previous stage in life, should, being themselves yet devoted to the path of action actuated by blind faith, try to confound him, by taking him to task for his having become a heretic, by giving up the tuft of hair, the sacred thread, the three daily austerities and the like, the Lord seeks to show how the Yogin should acquit himself with a view to warding off such confusion:

'And that alone is the tuft, that again is the thread,—from the knowledge of the oneness of the supreme *Ātman* and his own Self, all sense of distinction between the two, stands destroyed:—That is the daily austerity' (ibid., 2).

What is typified as the knowledge of Brahman, which is the theme of all the Upaniṣad-s, that alone serves the purpose of the external symbols characteristic of all austerities, namely, the tuft, the thread, etc. By the words 'and' and 'again' are to be construed *mantra* (the uttering of Vedic prayers) and *dravya*, the requisite materials which are also the other characteristics of austerities. The kinds of bliss, such as the attainment of heaven, etc. which result from the austerities and the

adoption of their symbols, such as the tuft, etc. are all assuredly attainable by the realization of Brahman; for, all objective happiness is nothing but a speck of the bliss of Brahman. 'Others, i.e. all beings, have their sustenance only from a particle of the bliss,' (*Bṛ*. 4. 3. 32) says the *śruti*. The *Ātharvaṇika-s* have this very idea in mind, when they chant in the *Brahmopaniṣad*:

'The enlightened, having his head shorn clean, including the tuft of hair, should give up also that external symbol, the sacred thread[1]; he should henceforward invest himself with the sacred thread of the immutable supreme Brahman. That which points (towards holiness) they call a thread; this thread is verily the highest status; that Brāhmaṇa who understands this thread has reached the outermost boundary of the entire Veda. The thread on which hangs the entire universe, even like so many bejewelled beads mounted on a string,—that, the Yogin, who understands *yoga* and has seen the light, should wear about him. The enlightened knower of the Truth, standing firm in the highest *yoga*, should cast away the symbolic thread he wears. Whosoever wears this thread of the form of Brahman would neither be polluted nor unclean, in consequence of the wearing of this thread. Those indeed are the true knowers of Brahman in this world, the true wearers of the true sacred thread, who have Gnosis as their sacred thread and wear it inside themselves. Those who have Gnosis for the tuft of hair on the head; who are firmly installed in their Gnosis and have Gnosis for their

[1] For, that thread is declard in the Veda to give the necessary spiritual capacity to perform austerities, etc. Before this thread is formally worn, no one can perform any religious rite.

sacred thread, find in Gnosis the highest aim of their life, for Gnosis is all pure and holy. That enlightened one who has no other tuft but Gnosis (issuing out of him), even like the uprising flame of fire, verily keeps the tuft over his head, not those who merely wear the hair in any fashion. Such Brāhmaṇa-s and others as are entitled to certain rites prescribed in the Veda should wear this thread alone, for, that is the badge prescribed to be worn by those who have the right to perform these rites. He who wears the tuft as well as the thread of Gnosis, pure and simple, is declared by the knowers of Brahman to be endowed with the full status of a true Brāhmaṇa. This sacred thread is the highest resort, the ultimate goal; the enlightened knower is the real wearer of this thread; those who are in the know recognize him alone as the real sacrificer' (*Brahmopaniṣad*, 6-15).

Hence, even as there are the 'tuft' and the 'sacred thread' for the Yogin, so also there is the 'daily austerity.' The sense of distinction (between the *Paramātman* and the *Jīvātman*), which is born of illusion, is entirely demolished by the knowledge of the oneness of the *Paramātman*, the theme of the *śāstra-s* and of the *Jīvātman*, the 'ego' of all conscious acts, brought about from hearing the major text. The impossibility of the further recurrence of this illusion is the special merit of such demolition. As this knowledge of the oneness of the two—the *Jīvātman* and the *Paramātman*—is brought about at the point where the two fuse, so to speak, into each other, this is said to be the real *saṃdhyā* of the Yogin, even as the performance of austerity, assigned by the Veda to the time when day and night meet together, is

known as *saṃdhyā*.[1] It being so, the Yogin cannot, in any manner, be insulted by fanatics actuated by blind faith (in rituals).

Thus the answer to the question,—'What is the path?'—is given in the words beginning with 'This (person) should renounce his wife, children, etc'. Having answered the question, 'What is their status?' briefly in the words 'The *mahāpuruṣa*, etc.' and further amplified it in the words, 'He is constantly free from, etc.' the text now proceeds to sum up thus:

'Having given up all desire, in non-duality (is) the highest status' (*Parama. Up.*, 3).

As anger, avarice and the like spring from desire, by the giving up of desire, all these faults of the mind disappear. By the *Vājasaneyin-s* is chanted the following with this in mind: 'Now they say verily: this *Puruṣa* is all desire alone' (*Bṛ.* 4. 4. 5). Hence the uninterrupted resting of the mind of the Yogin, freed from all desires, in non-duality becomes possible of attainment.

At this stage there arises a point for consideration: *Vividiṣā-saṃnyāsin-s*, who are only seekers going about

[1] The word '*saṃdhyā*' means 'a juncture'. Ordinarily the juncture is placed at the beginning and the end of day, when 'night joins with day.' This is the moment of twilight-worship. *Rājayoga* interprets it to mean the point where the individual soul merges in the supreme Soul and oneness is realized. *Haṭha-yoga* also has its own interpretation of *saṃdhyā*. The fusion of the *Iḍā* and the *Piṅgalā*—the Sun- and the Moon-breaths in the *Suṣumnā*, when both flow together, is the real point of all formal twilight worship and, truly enough, such fusion does take place at both the twilights and at midday and midnight.

with the prescribed stick in hand and have not yet given up the *vāsanā* of carrying out Vedic injunctions, would not recognize the Paramahaṃsa carrying no prescribed stick like them. It has been said with a view to clearing this:

'He who bears the true stick of Gnosis is called the bearer of the one stick (*eka-daṇḍin*); the bearer of the wooden stick, who takes food indiscriminately and is void of all true Gnosis, finds his place in the most terrible hell, called *Raurava*. He who is void of forbearance, knowledge, renunciation, self-control and other virtues and only sustains himself on alms, is the sinner who violates the sacred vow of the real *saṃnyāsin*. After knowing this difference, he (becomes) the Paramahaṃsa' (*Parama. Up.*, 3. 3).

This 'one stick' of the Paramahaṃsa is of two kinds: the stick of Gnosis and the bamboo stick, even as the 'three sticks' of a *tridaṇḍin* are of three kinds symbolic of his speech, mind and body. These three are thus described by MANU:

'Control (*daṇḍa*)[1] of speech, control of the mind, control of action,—he who has these three constantly in his mind is said to be the (real) *tridaṇḍin*. Possessed of these three kinds of control in his relations to all beings and having all desire and anger well under control, he attains the highest aim of life' (12. 10-11).

[1] That is to say the word '*daṇḍa*' which means 'stick' as well as 'control' is made to mean control of speech, control of mind, control of body;—these are the *daṇḍa-s* ordained as the symbol of an ordinary *saṃnyāsin*.

Their characteristics are thus described by DAKṢA:

'Control of speech, of the mind, of action,—whosoever has these three constantly about him is spoken of as the (real) *tridaṇḍin*. In the case of the first, he should observe silence and in the case of the third, complete abstinence from desire. As for the second, the practice of *prāṇāyāma* is prescribed.'

Another *smṛti* has the reading: 'Control of action (consists in) moderation in diet.' These marks of the *tridaṇḍin* have also to be observed by the Paramahaṃsa. Says PITĀMAHA with this view in mind:

'The Yogin Paramahaṃsa is the one belonging to the fourth order spoken of in the Veda; he is possessed of forbearance and observance; he is Viṣṇu incarnate and the bearer of the three *daṇḍa-s*.'

It being so, even as silence and other virtues are to be considered to be each a *daṇḍa*, in consequence of their being useful in controlling speech, etc., so also should Gnosis, which dispels ignorance and its effects, be looked upon as a *daṇḍa*. That Paramahaṃsa alone who carries this *daṇḍa* of pure Gnosis is known as *ekadaṇḍin* in the real sense of the word. It may sometime happen that this mental *daṇḍa* of Gnosis might escape the mind for a moment, in consequence of some distraction; with a view to obviating such a contingency, the bamboo-stick is borne by way of serving as an aid to memory. That Paramahaṃsa who, not knowing the essential hidden truth of the Veda, should delude himself into the belief that he has gained the end of existence, by simply

changing into the garb which *saṃnyāsa* enjoins and thus goes about with a bamboo stick in hand—that person finds his place in the most terrible infernal regions, called *mahā-raurava*, full of various kinds of torments. The reason for this is as follows: Seeing that one is clad in the garb of a Paramahaṃsa and mistaking him for an enlightened knower of the Truth, all people treat him to a sumptuous meal at their houses. This fellow, being intent on satisfying the palate, makes no distinction whatsoever, as to what he should take and what not, gorges himself to surfeit and thus commits a sin through such conduct. 'The *saṃnyāsin* is not (touched) by polluted food;' 'He should beg (alms) of all the four *varṇa-s*;'—these and similar texts from the *smṛti-s* refer to the enlightened Knower alone. But, as the one under consideration is an ignoramus, it is fit and proper that hell should form his abode. It is because of this that Manu prescribes the rule about alms, with a view to regenerating such bogus (ignorant) *saṃnyāsin-s*:

> 'One should never desire to obtain alms, by having recourse to fore-telling portents or interpreting signs, by astrology or medicine, or by parading one's proficiency in the exposition of good conduct or the meaning of the *śāstra-s*. One should go about for alms but once (a day) and never be seeking the same in excess. For, the ascetic attached to alms is thereby attached (lured) also to objects of enjoyment' (*Manu.*, 6. 50, 55).

As to the *saṃnyāsin* who is engaged in the practice of Gnosis, it has been said:

'The Paramahaṃsa may eat either once or twice (as is necessary), but he should, by all means, constantly keep up the flow of Gnosis within.'

It being so, he alone is the Paramahaṃsa in the right sense of the word, who carries the superior *daṇḍa* of Gnosis, bearing in mind the obvious difference of superiority and inferiority respectively between the stick of Gnosis and the bamboo stick.

Let the enlightened Paramahaṃsa have by all means this *daṇḍa* of Gnosis alone and not be compelled to carry the bamboo *daṇḍa*. But then the question arises as to how he should regulate himself in other matters touching his conduct. The text proceeds to answer this:

'Clad only in space, not obliged to salute (others), nor take part in rituals for propitiating the manes of the departed ancestors, affected by neither slander nor praise, the mendicant should keep an open mind (adopt an attitude of self-effacement). No invocation, nor sending away, no incantation, nor meditation nor devotion, neither connotation nor denotation, neither the sense of separation nor of identity, neither *meum* nor *tuum*, neither all, nor (the rest)—the mendicant has not even a residential abode. He should not at all (gather round him) a set of disciples, nor even have a look at them' (*Parama. Up.*, 4).

Clad only in space i.e. having the vacant space around as covering, in other words, in a state of nature. What the *smṛti* lays down in:

'Above the knees and below the navel, should he wear one piece of cloth and with a second one to cover the upper part of the body, should he go about for alms,'

refers to such as are not Yogin-s. It is with this difference in mind that it has been said before: 'Even that is not absolutely necessary.'

Even though it has been said in yet another *smṛti*:

'Salutation must be made to one who is a prior *saṃnyāsin* and belongs to the same order and never to any one else' (*Yājña. Up.*, 10),

yet, as it refers to such, as are no Yogin-s, there is no necessity for the Paramahaṃsa to make any salutation. Hence has it been said, while defining a Brāhmaṇa, that he is one 'who has no salutation to offer, no praise to bestow'. The taking part in 'rituals connected with the propitiation of the manes of departed ancestors' by offering oblations at holy places like Gayā, Prayāga, etc. through sheer faith, is prohibited (in his case). By the word 'slander' occurring in the previous text 'He (stands), having given up slander, etc.,' the vexation caused by one's being subjected to slander emanating from others is sought to be warded off, while by the 'slander or praise' referred to here is meant what emanates from the Paramahaṃsa himself, directed towards others. The non-committal attitude refers to the absence of his being tied down to any conventions or forms in daily life. As what the *smṛti* enjoins relating to worship of gods, in the words:

'Going about for alms, telling the beads of the rosary, cleanliness, bath, meditation, the worship of the gods—these six should always be implicitly observed as the mandate of a ruler,'

relates only to one who is not a Yogin, as the words 'no invocation, etc.' have been used. The difference between 'meditation' and 'devotion' consists in the fact that in the case of the former the pondering over is occasional, while in the case of the latter it is incessant. As the Yogin has no concern whatever with temporal dealings of the nature of praise, slander and the like, or likewise with ritual duties enjoined by the *śāstra-s*, such as worship of gods and the like, so he has nothing to do with what pertain to philosophical texts on questions connected with connotation and denotation. Whereas that supreme Consciousness, which is the Witness of all, is the connotation of the term 'Thou' in the major text 'Thou art That,' the consciousness which is encased in the body is not, but is merely its denotation. The latter stands quite apart from the import of 'That' in the said text, while the former is identical with it. The term 'I' is capable of comprising within its compass and denoting all activities depending on one's own body, while those depending on another's body are comprised in the term 'Thou'. The two kinds, namely the connotation and the denotation of 'Thou' in the great text, are both endowed with consciousness and the unconscious world besides this is what may be comprised in the word 'all' occurring in 'nor all'.

These and similar thoughts never trouble the Yogin's mind, inasmuch as his mind is for ever resting in Brahman.

Hence the mendicant 'has not even a residential abode'; for, if he acquires any such abode, as a monastery, as his permanent residence, he should thereby become subject to the sense of 'I' in relation to it and his mind will often be distracted by indulging in thoughts connected with its loss or improvements to be effected to it. Says GAUḌAPĀDĀCĀRYA with all this in view:

'That ascetic who is above praise and salutation is beyond the duty of offering oblations to the manes of his ancestors, has his place of residence, neither changing nor fixed, and is tied down by no conventions' (2. 37).

Just as he should not take his residence in a monastery, so also, he should not keep even a single utensil made of gold, silver or any other metal, for alms and for use in austerities. So says YAMA:

'Utensils made of gold or of iron are not meant for ascetics; hence the mendicant should have nothing to do with any of them.'

Also MANU:

'He may keep unbroken utensils, made of materials other than metals; their purification with mere clay is prescribed, even as of the ladle in a sacrifice. The utensil may be of either the pot-gourd, wood, clay or the bamboo; for, these alone are the utensils prescribed to the ascetic by Manu, the son of Svayaṃbhū' (6. 53-4).

Also BODHĀYANA:

'He should eat off leaves plucked with his own hands, or sere ones shed of their own accord, but never use the leaf of the Banyan or the holy Fig or the *karañja*. Even when reduced to the narrowest straits, should he never eat off a bronze-plate,—for one eating off a bronze-plate verily eats filth,—nor off a plate of gold, silver, copper, clay, tin or lead.'

Further he should not receive the world, namely persons, that is to say, pupils. Says MANU:

'He should always go about all alone, seeking no aid for accomplishing his purpose in life. Concerned with the success of himself alone, he does not give up (anything) nor is given up' (6. 42).

Aso MEDHĀTITHI:

'A place of residence, non-acquisition of the (permitted) utensil, laying by a store (for future use), the taking of pupils, sleeping by day, idle gossip—these six impede the ascetic's tenor of life. Staying beyond one day in a village and over five in a city at any time, other than in the rainy season is what is meant by a 'place of residence'. 'Non-acquisition of the (permitted) utensil' refers to the non-possession of even a single utensil made of pot-gourd, etc., detailed above, by the mendicant who has to subsist on alms alone. 'Laying by a store' refers to laying by an odd stick or the like, for use at some future time, in addition to the stick, etc. in actual daily use. 'Taking of pupils' refers to accepting pupils for the advantage of personal service, courting the adoration of others or gaining esteem (in other people's eyes), but not out of humane considerations. Gnosis is day, both being all light; ignorance is night; indifference

towards the practice of Gnosis is 'sleeping by day'. 'Idle gossip' consists in pronouncing benediction, making enquiries along the path, going about for alms (untimely) or adoration of the celestials, leaving aside matters relating to the *ātman*.'

Not only should he not mix with the world, that is to say, accept disciples, but he should not, even so much as, see them, for, even such seeing creates bondage. By the words 'nor (the rest)' occurring in the text, it should be understood that the ascetic should not commit also such other things (as are) prohibited in the *smṛti*. These (prohibited things) are pointed out by MEDHĀTITHI:

'The ascetic should never touch these six: movables, immovables, seeds, metals, poisons and arms, even as he would not, urine and faeces. He should avoid at a distance alchemy, worldly enterprise, astrology, trade and the various arts and crafts, even as he would, another's wife.'

Thus is described the avoidance of all those impediments connected with temporal and scriptural activities, that stand in the way of the ascetic. Now, the text proceeds to point out, by way of question and answer, the greatest impediment in his way and enjoins its avoidance altogether:

'If asked, "Is there any great impediment?" the answer is "Surely there is great impediment." ' For the reason that, should gold be eyed by the mendicant with eagerness, he becomes the killer of a Brāhmaṇa; for the reason that, should gold be touched by the mendicant with eagerness, he becomes a *Paulkasa*;

for the reason that, should gold be taken by the mendicant with eagerness, he becomes the killer of his Self;—for these very reasons should gold be not looked at, touched or taken with eagerness by the mendicant' (*Parama. Up.*, 4).

That impediment which encompasses in its range a large number of things is, of course, a great impediment. Having asserted that there is great impediment, the Lord mentions gold as such an impediment. If gold is looked at with eagerness, that is to say, the fulness of keen desire, then, the mendicant becomes the killer of a Brāhmaṇa. Impelled by this greed for gold, he always puts forth effort in the direction of its acquisition and preservation; not only so, but, by way of justification of such vain endeavour, he sets about the task of vilifying the teachings of the Vedānta, which explain the illusory nature of the phenomenal world and of the clinging strongly to its reality. In this manner, that secondless Brahman, the truth of which is so well established by the *śāstra* is, as it were, killed by the mendicant. Hence he verily becomes the killer of a Brāhmaṇa. So also says the *smṛti:*

'He who says that there is no Brahman, he who sets himself against the knower of Brahman and he who cherishes that which is not really Brahman as the real Brahman: these three are all killers of a Brāhmaṇa.'

Also,

'He should be known as the killer of a Brāhmaṇa, a heretic shunned by all recognized schools of thought'.

If gold is touched with eagerness, then the mendicant, who touches it, is degraded to the condition of a *paulkasa*, i.e. a veritable *mleccha*. Such degradation is thus described in the *smṛti*:

'That mendicant verily is degraded, who is (guilty) of committing these two (sins), namely consciously discharging his semen and laying by a store of wealth.'

Nor should gold be *taken* with eagerness. If it is taken, the mendicant, by this very act, becomes the killer of the detached Self, which is all Consciousness, and is the Witness of the body and the senses; for, he thereby deprives his Self of its natural, detached state and construes it as the enjoyer of gold and the like. About the grossly sinful nature of such a perverted construing, the *smṛti* says:

'He who construes the Self, which is one thing by nature, as other than what it really is—what sin is not committed by that thief, who repudiates his own Self?' (*Ādiparvan*, 98. 7).

Moreover to the killer of the Self are ascribed, by the *śruti*, several worlds, which are devoid of even the least tinge of happiness and full of a thousand forms of dire pain and misery:

'Those, verily, are the spheres of the demons (*asuryāḥ*) all enveloped in dense darkness. Them, those who are killers of the Self reach after death' (*Īsa.*, 2).

In the *looking at* and the *touching of* gold spoken of in the text, are respectively implied the hearing about and the talking about gold. In *the taking of* gold is similarly implied dealing with gold. The meaning

is that everything connected with gold—whether hearing about it or describing its merits or dealing with it, such as by purchasing, etc. with eagerness, is as much sinful as the looking at, the touching and the taking of it, spoken of in the text. As looking at gold and other similar acts, with eagerness, are the causes of sin, the mendicant should hence avoid looking at gold or touching it or taking it, etc. The adva age derived from such avoidance of gold is thus set forth:

'Whoever has his abidance in the Self,—all desires harboured in his mind altogether turn away; he winces not under pain; he is indifferent to pleasure. (There is) utter abandonment of attachment (of any kind) i.e. detachment from all things, good or bad; he neither hates nor loves; activity of all his senses entirely ceases' (*Parama. Up.*, 4).

As children, wife, house, property and such other objects of desire are dependent on gold (i.e., wealth), when gold is abandoned, those desires of every kind harboured in the mind turn away, i.e., do not any more stay in the mind. When desires cease, neither sorrow nor longing is caused by the pain or pleasure arising from previous *karman*. This has been fully explained, when dealing with the *sthitaprajña*. As temporal pain and pleasure cause distraction, even in the case of desire for enjoyment in the other world, there should arise a sense of utter renunciation. For, it is only one who has desire for the pleasures of this world that yearns for enjoyment in the other world, inferred from the example of the former. Hence, it is

but proper that he, who is indifferent to temporal pleasure, should likewise be indifferent to the pleasure that might await him in the life after death. It being so, he becomes entirely detached from all things good and bad, that is to say, agreeable and disagreeable, everywhere, i.e., in this world, as well as in the next. This also equally applies to hatred and rejoicing, for, such a Knower hates not even his avowed enemy, nor does he rejoice at the sight of any one doing good to him. That person who thus, devoid of hatred and rejoicing, abides ever in the *Ātman*, has all activity, i.e., trend of all his senses, at an end. With such cessation of activity of his senses, there will be no manner of impediment to (his attaining) ecstatic Concentration.

The question 'What is their status?' has been answered before, in brief and at length; the same has been enlarged upon in this place, in connection with the discourse relating to the avoidance of (all contact whatever with) gold.

The text then proceeds to conclude the subject of the renunciation of the knower.

'(He) becomes fully satisfied in the complete discharge of every duty, by realizing: "I am that Brahman which is all transcendent Bliss and the One (fountain of all) Consciousness"' (*Parama.*, 4).

This Yogin Paramahaṃsa reaches the delightful condition of fulfilling all duties whatever, on his realizing at all times 'I am That Brahman, described in the Upaniṣad-s as that supreme Self which is all Bliss and the one Consciousness.' So also says the *smṛti*:

'Revelling in the nectar of Gnosis to his heart's content, fully satisfied in the complete discharge of every duty, there remains nothing for the Yogin to do: if aught remains, then he cannot be held to have attained Gnosis.'

May the Lord Vidyātīrtha, dispelling the darkness of the heart, by (the light of) *Jīvanmuktiviveka*, confer on us the supreme End of human existence in its entirety.

End of the Fifth Chapter on the 'Renunciation of the knower.'

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A GLOSSARY OF TECHNICAL TERMS

AGNIHOTRA-GṚHA—the hall where the sacred fires are housed.
Adhi-mātra—excessive.
Anumāna—inference.
Antaraṅga—intimate; immediate.
Anvaya—positive aspect, method of agreement.
Abhimāna—conceit.
Abhyāsa—application.
Aloluptva—uncovetousness.
Asaṃprajñāta-samādhi—the state of ecstatic Concentration.
Āgama—testimony.
Ātmānubhava—Self-realization.
Ānuśravika—scriptural.
Āśrama—stage of life.
Āsana—posture.
Īśvara-praṇidhāna—contemplation on Īśvara.
Ucchvāsa—inspiration.
Udita—revived.
Upasarga—obstacle.
Upekṣā—indifference.
Ṛtaṃ-bhara—truth-bearing.
Ekāgratā—one-pointedness.
Karuṇā—compassion.
Kaivalya—aloneness; liberation.
Guṇātīta—one beyond the three constituents.
Citta—the thinking principle.
Citta-vṛtti—transformation or function of the mind.
Jala-pavitra—filter-cloth.
Jijñāsu—seeker after knowledge.
Jīvanmukti—liberation in life.
Jñānin—the knower.
Tapas—austerity; penance.
Tamas—grossness.

Tīvra-saṃvega—one whose feeling is ardent.
Dambha—hypocrisy.
Darpa—arrogance.
Dvandva—pairs of opposites.
Dveṣa—hate.
Dhāraṇā—contemplation.
Dhyāna—absorption or meditation.
Niḥśvāsa—expiration.
Nididhyāsana—profound meditation.
Niyama—observance.
Nirodha—interception.
Nirbīja—seedless.
Para-vairāgya—supreme dispassion.
Puruṣa-yatna—huma initiative or effort.
Pauruṣa—human action.
Prati-saṃkrama—change.
Pratyakṣa—direct cognition.
Pratyāhāra—withdrawal.
Pramāṇa—means of right knowledge.
Prastara—a clump of kuśa-grass.
Prāṇa—vital breath.
Prārabdha-karman—operative action.
Bahiraṅga—mediate.
Brahmacarya—continence.
Brāhmaṇa—one who has realized Brahman.
Madhya—moderate.
Manana—reflection.
Mano-nāśa—dissolution of the mind.
Muditā—complacency.
Munitva—attitude of silence.
Mṛdu—mild.
Maitrī—friendship.
Moha—delusion.
Rajas—energy.
Rāga—attachment, passion.
Varṇa—caste.
Vāsanā—impression; latent desire.

Vāsanā-kṣaya—obliteration of latent impressions.
Vikalpa—fancy.
Vijñāna—Self-realization.
Videha-mukti—liberation following the dissolution of the body.
Vidvat-saṃnyāsa—renunciation of the knower.
Viparyaya—wrong knowledge.
Virakti—detachment.
Virāma—suspension.
Vividiṣā-saṃnyāsa—renunciation of the seeker.
Viveka—discrimination.
Vīrya—energy.
Vairāgya—detachment, dispassion.
Vyatireka—negative aspect, method of difference.
Vyaṣṭi—microcosm.
Vyutthāna—distraction, cessation from Concentration.
Śānta—quiescent.
Śeṣa—remnant.
Śoka—sorrow.
Śauca—purity.
Śravaṇa—study (of scripture).
Śruta—revelation.
Saṃjñā—consciousness.
Saṃprajñāta-samādhi—the state of Concentration with awareness.
Saṃskāra—impression.
Saṅga—attachment.
Satkāra—devotion.
Sattva—placidity.
Samaṣṭi—macrocosm.
Samādhi—Concentration.
Samāpatti—resultant change.
Sarvārthatā—distraction.
Sthita-prajña—one established in spiritual wisdom.
Smaya—pride.
Svādhyāya—prescribed study of scripture.
Hṛdaya-granthi—the knot of the heart.

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